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HARTFORD SEMINARY FOUNDATION

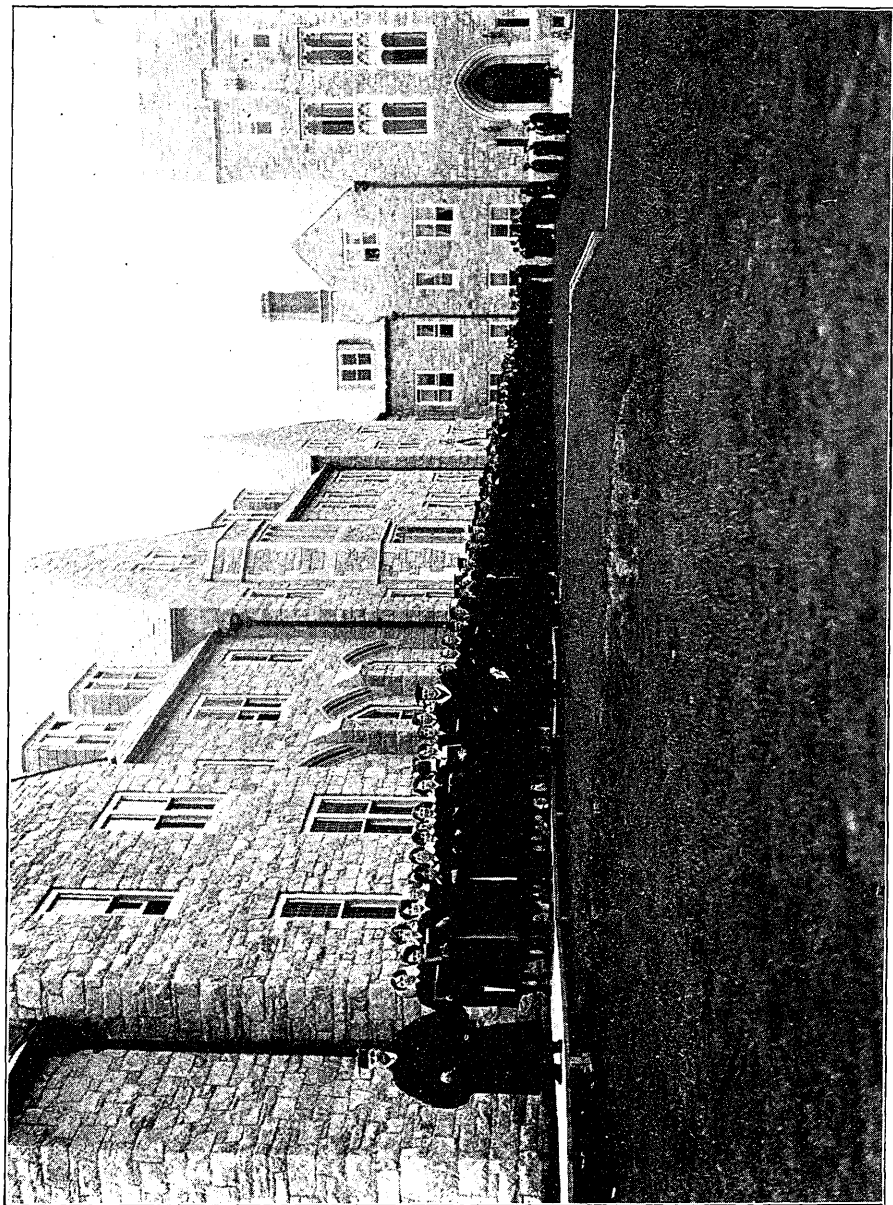
DEDICATION OF BUILDINGS
AND CAMPUS

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ACADEMIC PROCESSION AND HOSMER HALL

EXERCISES
AT THE
NINETY-THIRD ANNIVERSARY
AND
DEDICATION OF BUILDINGS
AND CAMPUS
OF THE
HARTFORD SEMINARY FOUNDATION
(1834-1927)

HARTFORD THEOLOGICAL SEMINARY
HARTFORD SCHOOL OF RELIGIOUS EDUCATION
KENNEDY SCHOOL OF MISSIONS

MAY SEVENTEENTH AND EIGHTEENTH
NINETEEN HUNDRED AND TWENTY-SEVEN

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1927

East Windsor Hill	1834-1865
Prospect Street, Hartford	1865-1879
Broad Street, Hartford	1879-1926
Mackenzie Hall opened February	1924
Knight Hall opened January	1926
New Campus in use, September	1926
Campus and Buildings dedicated	
May 17, 18, 1927	



FOREWORD

On the seventeenth and eighteenth of May, 1927, The Hartford Seminary Foundation dedicated with appropriate exercises its new Campus of about thirty acres, and its new Buildings erected thereon.

The occasion marked more than an important event in the history of one institution. It illustrated a significant phase of the evolution in the United States of what used to be called "Theological Education".

The story of the progressive steps in the growth of the institution is set forth in the addresses by Dr. William Douglas Mackenzie, President of the Foundation, and by Charles Welles Gross, Esq., President of its Board of Trustees.

In brief recapitulation the successive stages of the development are these: In 1834 the Pastoral Union of Connecticut established, at East Windsor Hill, The Theological Institute of Connecticut. Removing to Hartford in 1865, its name was legally changed to The Hartford Theological Seminary. In 1913 for it, together with The School of Religious Education and the Kennedy School of Missions which had become affiliated with it, a new charter was secured establishing the Hartford Seminary Foundation, and plans, interrupted by the World War, were set on foot for erecting on an advantageously situated campus, already secured, buildings which should worthily represent and commodiously foster the vigorous life of the enlarged institution.

In the fall of 1926 this building program had been so far carried out that the Foundation moved into its new home.

The buildings already constructed are as follows: Mackenzie Hall—a Dormitory for women, used chiefly by those attending the School of Religious Education and the Kennedy School of Missions; Knight Hall—containing classrooms and offices for the School of Education; Avery Hall—housing the Case Memorial Library; Hartranft Hall—designed for the uses of the Theological Seminary, and containing a room used as a Chapel for all the Schools; Hosmer Hall—the Dormitory for men.

Future provision is secured for the erection of a building for the uses of the Kennedy School of Missions. For the present it utilizes rooms in Avery Hall.

There is great need of a building containing an adequate Assembly Hall and Offices of Administration in order to relieve the pressure on Avery Hall, and to give to the Foundation fuller opportunity for extending its privileges to the community.

It was the lack of this building which made it necessary to hold the Exercises of Dedication in a tent on the Campus.

In addition to the buildings mentioned, there are already erected four dwelling houses for the use of Professors, and the residence of the Dean of the School of Missions. A building containing small apartments for the use of married students is in process of construction and will be completed by the opening of the new year.

The Exercises of Dedication occurred at the time of the Anniversary of the Foundation, and each was inevitably colored by the other. They fall into five sections: First, on Tuesday afternoon, The Joint Meeting of the Alumni of the three Schools of the Foundation, with addresses by President Ozora S. Davis of Chicago Theological Seminary, Dr. Theodore G. Soares of Chicago University Professor in the field of Religious Education, and Dr. William I. Chamberlain, Secretary of the Board of Foreign Missions of the Reformed Church in America.

Second, on Tuesday evening there was held a Service of Worship in the Immanuel Congregational Church, at which the sermon was preached by Dr. S. Parkes Cadman of Brooklyn.

Third, on Wednesday morning were held the Graduation Exercises of the Foundation, at which the address was delivered by Bishop Francis John McConnell of the Methodist Episcopal Church.

Fourth, The Exercises of Dedication held Wednesday afternoon, at which the Service of Prayer was led by Dr. William Horace Day of Bridgeport, and addresses were given by President Mackenzie; and by President Coffin of Union Theological Seminary, representing Theological Institutions; President Angell of Yale, representing University Education; President Pendleton of Wellesley, representing Education for Women.

Fifth, a Banquet was given Wednesday evening at the Hotel Bond for the alumni, citizens of Hartford, and friends of the Foundation.

In preserving in permanent form a record of this significant occasion, this fivefold arrangement is adopted.

While it has been necessary often to compress somewhat the addresses as uttered and to omit many pleasantries and apposite felicities of expression arising from the occasion, it has been possible to give most of them in substantially the form in which they were delivered.

MEETING OF THE ALUMNI

Rev. Samuel A. Fiske was Chairman of the meeting. He graduated from the Seminary in the class of 1900, and has served for twenty-one years as the beloved pastor of the neighboring church in Berlin. He presided with gracious distinction, and having been a neighbor of President Davis when the latter was pastor of the South Church in New Britain, he found opportunity for friendly pleasantries growing out of their past association.

Three addresses were given by representatives of the three phases of the work of the affiliated Schools of the Foundation. President Ozora S. Davis, Ph.D., D.D., LL.D., of Chicago Theological Seminary, a graduate of Hartford Seminary in 1894, and John S. Welles Fellow, spoke on "Thirty-three Years Out." Professor Theodore G. Soares, Ph.D., D.D., of Chicago University, in the Field of Religious Education, spoke on "The Place of Religion in Religious Education." Secretary William I. Chamberlain, Ph.D., D.D., of the Board of Foreign Missions of the Reformed Church of America, spoke on "The Preparation of Missionaries for their Task."

These addresses suggested both the range of work to which the Foundation is dedicated and the breadth of its denominational sympathies.

ADDRESS OF PRESIDENT DAVIS

By this title, "Thirty-three Years Out," let me indicate certain observations resulting from a survey of the thirty-three years since I graduated from Hartford Theological Seminary in May, 1894. The master spirit of the Seminary was Chester D. Hartranft, tall, commanding, kind, one of the noblest teachers I ever had, to whose memory I here pay reverence ever richer and more genuine. There were new-comers to the Seminary Faculty that first year, among them the scholar and pastor, Melancthon W. Jacobus. With our class Dean Jacobus began his work in Hartford. No words of mine can express my debt to him, for he gave me lavishly of his time and counsel. To Graham Taylor I owe the social vision and the passion for democracy, which, years afterward from 1909 until this present hour, were still more deeply wrought into the very structure of my life as we have worked together in Chicago. Williston Walker directed my study into the field of Congregational history, in which I worked for the Doctor's degree in Leipzig. There was something beyond all this,

however, in those three years of residence in Hosmer Hall in association with these men and other members of the Faculty. Profounder still was a common passion for truth and service, a frankness and sincerity in student fellowship, a depth and fineness of Christian idealism which remain potent, beautiful and genuine after all these years.

And now what is the principal significance of these thirty-three years?

For Hartford Seminary they have meant a most significant expansion. Keeping pace with the growth of the city and the nation the Foundation has lengthened its cords and strengthened its stakes until today the alumni return to rejoice in this new campus and the name and fame of Alma Mater. In this I share as I salute the Schools that face the new day with this new equipment for world-wide service.

Every minister must look back on his Seminary course with a certain feeling derived from his evaluation of its worth in the light of his practical experience. I have often reviewed my three years in Hartford Seminary in the growing perspective of my ministry. I find that I was furnished with a definite attitude toward my work, and also with material and technique for the doing of it. I do not hesitate to say that the inspiration of the Seminary was real and deep and lasting. It gave me excellent foundation stuff and then sent me out to do my work with common-sense and wholesome joy. I never have been able to join with those who express disappointment that they were not better prepared for the ministry by the Seminary curriculum. My only regret is that I did not make better use of what was so freely and wisely given me in Hosmer Hall.

These thirty-three years have registered the greatest advance in material civilization, in the achievements of science, in the discovery of the meaning of the universe, that ever have been recorded in any other third of a century. The universe has been expanded to super-galaxies; time has been thrust back to billions of years; the electronic structure of the material universe has been announced; such speed and power and efficiency as were undreamed of in 1894 are even now in our hands and the end of all this no man can tell. To have lived during the past sixty years has been the highest privilege. But the central problem of our civilization has not changed. It is simply this: To find the adequate moral and spiritual control for these mighty engines of achievement. Unless we do this our civilization may be destroyed by the very energies which it has evoked and cannot control. Therefore we need more than ever to-day the mastery of our splendid civilization by ethical ideals and religious passion. Men and women who are under the sway of Christian principle must save the world. The automobile waiting at the curb may carry a surgeon so swiftly to perform an operation that a life will be saved, or it may carry a

thug so swiftly on his errand of crime that a robbery will be committed and a safe get-away staged. Everything depends upon the man at the wheel of the car. I find that the Christian religion is the one best means of securing the right control which will guarantee a safe, happy and permanent civilization.

This third of a century has been a time of theological readjustment. There is a new astronomy, but the stars in the sky are the same as those which called forth the wonder of the first men who looked up to them and heard their song through the silence. There is a new theology and will be other and still newer statements of the changeless truth about God and the soul and their eternal relations to one another. I have seen the passing of many words but I am sure of the permanence of many facts. My creed becomes more certain as the years run swiftly on and my willingness to allow every other person the freedom to shape his faith which I ask him to grant me in turn grows more generous and glad.

These years have seen the most ghastly folly of all time, the great war, which began in 1914 and in the horrible shadow of which we still live. I dared to believe that it was the last war to end war; but of this I am not so sure. Not until the hearts of men are changed will their hands be finally and forever free from blood. But sometime reason and the will of God must prevail. Sometime love must conquer the world. I do not doubt the end, but I fear that the waiting will be long. Meantime I must work and wait for peace. It will come finally by the way of the Cross. There is no other way. Perhaps there must be other Calvaries for those who dare to champion forgiveness against force, love against tyranny, and brotherhood against all national and class pride or prejudice. If this be the case, it is best to follow the Master to victory through death.

And if, in one final item of a *confessio fidei* wrought out through thirty-three years of service, scant and poor at best, I were to sum it all up, this would be my Credo: "The unsearchable riches of Christ." With each passing year I have felt, and yielded to, the sway of His spirit over mine. What He was I long to be. As He lived I long to live. His attitudes toward life I long to take with ampler service and more perfect obedience. I have found the Christian way the best way. In those depths of sorrow through which my reluctant steps have been forced to pass I have known the buoyant strength of His Presence. In the heights of my joy I have been sensitive to the radiance of His being. The universe is to me ethical and divine because I find that One man proved this to be true. I have found that He was right. The sand in the glass may run for few or many remaining years; but this faith will not fail. I have been disappointed, beaten at times, often dismayed; but I never have been defeated and I

cannot ever be overwhelmed. This essential faith of my Seminary days shines in my sky today and, after thirty-three years, I declare that it is good for tomorrow and for evermore.

Thirty-three years after graduation, then, I affirm the truth of that message to mankind which Jesus of Nazareth brought to the world, and which, for a generation, I have seen victorious, whenever it has been given a fair field, in city and country, in rescue mission and stately church, in slums and boulevards, with individuals and in society. And I dare enjoin Hartford Seminary always to furnish her sons as she furnished me, with this faith, this passion and this sustaining confidence.

ADDRESS OF PROFESSOR SOARES

I am charged, Mr. Chairman, first of all by Dean Shailer Mathews, and my colleagues of the Divinity School of Chicago, to bring the felicitations of that School upon this great achievement at Hartford. It is a joy to see these beautiful buildings—to see the promise of greater days to come. I hope that all of your dreams will be fulfilled in the completion of your buildings, and in the progress of your curriculum.

I understand that it is my duty to bring you a word from the field in which I work, and in which one of your constituent schools is engaged: the field of Religious Education. And I should like to speak upon The Place of Religion in Religious Education.

Some of our unsympathetic colleagues—both in the Institution, and in the Church,—are sometimes disposed to question whether there is religion in religious education.

Go back to the beginning, to the start that a child makes. He gets his first morals, his first religion, from the family group into which he is born. He takes it uncritically. He takes it with all the authority that comes from that group, which is the only life he knows. But in our complex life, that kind of morality is very soon challenged, and I think it is challenged in four ways.

It is first of all challenged when the habits of the group are not themselves unified: When we don't do the things ourselves that we tell children to do.

A second reason for the challenge is when the range of social experience of our own group is found to be limited, as we go out into groups where the range is larger. If we discover that our own people don't see life as some other people do, inevitably we shall challenge their morality. That has taken place in these thirty-three years. It has taken place in a very striking degree with regard to the whole subject of popular amusement.

The third reason why it is challenged is that youth develops that self-direction, which indeed Society wants it to develop. It becomes very much opposed to any sort of outside direction. "How did these older people find out what they think, and choose to tell us, what is right?" "How does anybody know whether anything is right?" "Surely the promptings of nature must be the supremest guide for human conduct." So desire has taken the place of duty.

There is a fourth reason for the challenge of the morality of the older group, and that is when the ideals, which have been held before youth, have captured his imagination, and he has dared to wonder whether the life that he sees about him and the very morality of his elders are in accordance with those ideals. He looks about and finds himself dissatisfied. That challenge, of course, is the way of moral progress.

Thus we have a strange confusion, that the challenge of morality may come alike from the most earnest desire for the greatest good, and the most definite objection to the least obligation.

What are we going to do in religious education in a world where the standards of morality are so definitely and continuously challenged?

Of course, one great resource is cut off from us. We cannot appeal to authoritarian ethics, or to authoritarian religion. We are estopped from that by our conception of religion, and of morality to-day.

Not authority! Not obedience! Oh, to be sure, you have to start with it. A little baby has got to be directed. He cannot direct himself. But authority is a temporary expedient in education, as obedience is an immature virtue. Both are to be outgrown.

I am, of course, using the word "obedience" in the strict sense of unquestioned acceptance of the will of another.

An unquestioned acceptance of the will of another has almost no place in the life of the free. We do not obey God. In that sense, obedience to God is not a Christian virtue. For, how do we ever find out what the will of God is? We set ourselves to study the problems of life around us to find out what are the facts,—what ought to be done. We find the will of God in the social life that we are living. When we discover something good, that ought to be done, we say, that is God's will. That is not an unquestioned obedience to an imposed will, not our own. It is the discovery of righteousness itself, and the faith, that being so good, as we see it, it must be the will of God.

Of course, I know that historically, the will of God has not always been that. Cruelties, tyrannies and persecutions have been done in the name of the will of God. But whenever that has been the case, it is because there has been an authoritarian religion.

That is not our religion. That is not the religion of the Prophets, when they proclaimed the will of God. When they said "Thus saith the Lord," they proceeded to show men where it was—there, in the life they were living. Nobody could miss it. "The word that I command thee this day is not afar off. It is not too hard for thee. It is nigh thee, in thy mouth and in thy heart, that thou mayest do it." "What does the Lord require thee but to do justice, to love kindness," and Jesus said: What is the will of God? If you want to find what is duty to your neighbor, put yourself in his place, and see how he feels; how you would feel, if he did the same to you. God's Sabbath is man's Sabbath. The defiling things are the things that are socially defiling. Thus ever spoke Jesus. Paul finds the will of God, the fruits of the spirit, in the social virtues. There is only one commandment in the New Testament, and it is the Commandment of "Love". Glorious paradox! For nobody ever could love by command. It means that we find the will of God as we find our duty; as we find our task; as we find what there is to be done to make this world what it ought to be.

Now, interestingly enough, children are very hospitable to that idea. This is not an adult theology which you impose upon them. You say to a child "God wants everybody to be happy, everybody to be good, everybody to do right. If there is work to be done it is ours. If there is joy for any one, it is to be shared. If there is anybody in trouble, he is to be helped". The little child understands that. And we say to him, "Let us pray now that God will show us the things to be done to make it a good and happy world." He knows how to pray that kind of prayer. And your child, your youngest child, has entered into this stupendous idea of the discovery of righteousness in the social situations of life, and the identification of the will of God with that righteousness.

Religious education then becomes in the very large part of its progress an endeavor to enable children to find out how to make this a good and happy world by practice.

Then we say, "Let us look at what other people are doing, people that are living in the world now, people that lived in the world in the past. Let us see what they did, and see what was the result of what they did." Thus you are trying to discover the will of God in history.

Then we say to them, "As we are thinking what to do, let us try to think, what will be the result if we do this, and the result if we do that", so we are practising them in the imaginary estimate of the consequences of conduct, which means that we are going to do the things that we think will turn out right, and avoid the things that we think will turn out ill.

Prayer then, which is the very center of religion, becomes the endeavor

to get a feeling of purpose, a motive for finding out the right, and a strength to do it, when we discover it.

And that brings me to what might be a definition of religious education —of the whole thing for which this great educational enterprise that has taken the mind of the church in these last years, stands: Something like this: Religious education is a progressive direction of youth toward the development of skill in a deliberate determination of conduct with reference to its social consequences, in devotion to the highest social well-being, and consciousness of the divine purpose, and the divine enablement.

The religion in it! Why should there be any religion in it when it is so utterly social? Our humanists today say, "You do not need God. You are finding duty in social life, are you not? You are not looking for any external commands. Out of the actual process of living, you are discovering what is right and what is wrong. You are getting your motive out of your social purpose. Why do you need God?"

So, just at that time when our religion has become most religious, when we most utterly discover how human it can be, we should lose God altogether!

Of course, if there is no God, the only way to find duty is in the social life of man. But, if there is a God, the only way he can reveal himself is in that very social life of man.

Religious faith is the confidence that this glorious achievement of humanity, as it goes on in an endeavor to find out how to live, is God-inspired. It is the very best attestation that we are not in a world of chance, we are not in a world in which we do everything for ourselves; we are in a world that is instinct with the purpose of righteousness.

The multitudinous functions of conduct which present themselves to the youth of to-day, are just the questions that call for practise in the deliberative determination of conduct with reference to its social consequences, and in devotion to the highest social ideals. There is a field for study and discussion. Nobody knows much about it, because nobody has made much study of it. But those are the questions that ought to be studied. And you ought to find the will of God as you go at them in the right spirit.

Now, a final word: If your children and young people have been practised in the social analysis of the situations of life into which they come; and if they are willing to find the will of God by a study of duty, they are getting the very best possible training for taking their part in the larger citizenship. And it is our bounden duty that we see that as early as possible they do take their place in the larger citizenship.

There are claims of loyalty very common today that are not educational.

"Be loyal to our Church; it is the best." "Be loyal to our nation; We never did anything wrong." "Be loyal to the social order in which we are; it is the most prosperous the world has ever seen." You do not find anything like that in the Bible. That is not the religious spirit. We need to develop in children, side by side, and wholly compatible with the supremest loyalty, a critical attitude toward the society in which we live. Let us tell them very frankly, that we have not succeeded yet in making a very good world. When we train them in early childhood for little deeds of charity and kindness to the poor, let us tell them that the presence of poverty is the result of our stupidity, because we do not know yet how to organize our economic life. Let us frankly help them to see that with us their supreme task is the re-making of their world. It is the discovery of every good that ought to be achieved. Let us tell them that the will of God is in that enterprise, in that discovery, in that undertaking.

Religious Education finds, then, its religion in its sense that the social enterprise of human righteousness is congruous with the great nature of things; that the righteousness after which we struggle is a cosmic righteousness, and that the living God is helping and energizing us in every good thing that we try to do.

ADDRESS OF DR. CHAMBERLAIN

In this place of reminiscence it is appropriate for me to lay some little claim to a place of understanding of the spirit of the past. As a college student I was a member of the church which bade good-bye to Dr. Chester D. Hartranft to accept the Presidency of Hartford Seminary. In early boyhood days I was an attendant of the church of which Dr. Graham Taylor was the pastor. There is at least that measure of appropriateness in my presence here this afternoon.

It has been suggested to me that I should say a few words in regard to The Preparation of Missionaries for their high and noble task.

A condition that attaches to an objective, particularly if it has to do with the promotion of that objective, finds perhaps its chief justification in the character of the objective. A preparation for the missionary enterprise of the Christian Church is necessarily involved in the very character of that enterprise. May I remind you then of what is the aim of the missionary enterprise; and what are some of its methods, as defining and giving the highest justification for the great purpose of one of the Schools of the Hartford Seminary Foundation now about to enter upon an enlarged life.

I think you will all agree with me that the aim of the missionary enterprise of the Christian Church is to make Jesus Christ known to the non-

Christian world, with a view to the persuasion and conversion of individuals, and their gathering into indigenous Churches through which Christianity shall become nationalized and naturalized; and we add to it the emphasis of our present-day understanding, also to bring to bear upon the whole of human life the spirit and principles of Jesus Christ.

In promoting this aim there are various methods, and in the methods, to my mind, lies largely the justification and emphasis we are placing to-day upon missionary preparation.

There is first the method of incarnation. It is elemental. It has not perhaps so much to do with our thought. But it is certainly elemental. It is a powerful presumptive evidence in favor of any philosophy, as it is of any religion, that it can be preached. And the contrary may also be true, that a philosophy or religion that cannot be preached or embodied in life—that cannot be vitalized by a personal devotion—can hardly be true. It certainly cannot be vital.

But apart from this personal method of promotion, the method of the missionary is that of oral proclamation which has to do with three great factors: God, His nature and attributes as Creator and Father; Jesus Christ, the Revelation and Revealer of God, the Redeemer, and Lord, and Master; and an individual life of moral purity and of self-control. Surely if this oral proclamation be one of the methods of conducting the missionary enterprise, we need no further justification for the necessity of preparation in order to undertake so great an enterprise.

Another one of the methods that we all recognize to be appropriate to the missionary enterprise is the education of the Christian community, and the training of Christian leaders, also the education of the non-Christian community for the impartation of truth, and to act as a missionary agency. Here again this method of the missionary enterprise involves preparation on the part of those who undertake it.

There is again the further method in this missionary enterprise that has to do with what we call philanthropic agencies, of which medicine, the ministry of healing, is the primary illustration. There is still another method, which has to do with industrial and agricultural education, which has been stressed in these days. Surely, if these are the methods of fulfilling the aim of this great enterprise of the Christian Church, we need no further statement of justifications.

In order that one may enter upon this complicated and responsible task preparation is necessary.

Certain problems grow out of these methods and out of this aim. They are all of them problems of relationship. One is the relationship to the non-Christian religions, in the midst of which the Messenger of the

Christian Church toils and labors. A second relation is that to the social and political institutions of the land to which he goes; and still another is the relationship to the indigenous Church which is growing up and to which he has definite obligations. In these days, all of them are of a highly delicate character. All of them require a preparation in advance of immediate participation.

But there is an attitude which is necessary to the missionary as he enters upon his task, and that attitude is characterized in three ways.

It is the attitude, first, that calls for a knowledge of the non-Christian religions—an understanding of the point of view, and appreciation of the method of thinking. It is a difficult thing—it is almost like hanging a ladder in the air. Yet, so far as possible it should be acquired.

A second attitude befitting a missionary, which he cannot always easily acquire, is that of sympathy—not an assumed, but a possessed sympathy. The faiths of the non-Christian peoples among whom he toils, after all are their religions. They are the results of the efforts of sincere men and women to grapple with the great problems of existence. Such a possessed sympathy, acquired by sympathetic study and preparation, is certainly necessary for the missionary as he enters upon his or her task.

The third characteristic of the attitude desirable to a missionary is that of patience. The Kingdom of God has not come by observation. Sincere men and women are not very ready to give up the beliefs which they possess. It is after all something of an act of presumption to call upon any man to give up a belief he holds, and which has come to him by long inheritance, and to accept in its place a belief which you present to him. Patience certainly is necessary in order that the attitude of the missionary shall be in some degree appropriate to the great task that he undertakes. This attitude cannot be acquired instantly upon arrival in the field. Preparation in advance, such as that offered in this School here, is certainly very desirable, especially when it comes, as it has, through those who have had personal acquaintance with religions through study on the field.

We lay down Christianity for comparison with other religions of the world for three reasons:

First, to discover the points of contact, as well as the points of separation; in order to the more effective presentation of Christianity to the non-Christian religions.

Second, for the purpose of revealing the fundamental characteristics of Christianity which justify the effort to present it as the religion for all men.

Third, in order to bring to light, by comparison and by application to the life of humanity, the inexhaustible treasures latent in Christianity.

To enter upon this dangerous and responsible task, certainly there is a fair presumption in favor of previous preparation for it. The missionary enterprise has never degenerated into a mere egotism, compassing sea and land for the purpose of making one proselyte. There is a sense in which the destruction of certain views is a necessary precursor to the establishment of true conceptions of life. But it is not a mere iconoclasm; it is not a mere ruthless destruction which defaces the image of the outer shrine and leaves the faith within the heart of the worshipper. It is not altogether wise or safe to tear down the idols from the high places in the grove until the faith of the idolater has been elevated—until something has been presented with fair expectation of its acceptance.

The missionary is an Ambassador who goes forth for the emancipation of subject races from the fetters that bind them, and their incorporation into the freedom of Jesus Christ. The missionary therefore, with due preparation, goes forth, not to deny, but to affirm; not to enforce a new creed, but to evoke a new and richer life; and like his great Master, not to destroy, but to fulfil. And, as the Hartford Seminary Foundation, with its Kennedy School of Missions, enters upon its new and enlarged career, those who have a share in and a responsibility for directing the missionary enterprise bid the Foundation and the Institution Godspeed in the years that are before them.

SERVICE OF WORSHIP

The sermon at the Service of Worship, held at the Immanuel Congregational Church, was preached by Rev. S. Parkes Cadman, D.D., LL.D. of Brooklyn, President of The Federal Council of The Churches of Christ in America. Other participants in the Service were Rev. Levirus H. Dorchester, D.D., Pastor of the First Methodist Episcopal Church, Hartford; Rev. Rockwell Harmon Potter, D.D., Pastor of The First Church of Christ in Hartford, and President of the American Board of Commissioners for Foreign Missions; Rev. Willis H. Butler, D.D., Pastor of the Asylum Hill Congregational Church, Hartford; President William Douglas Mackenzie, D.D., LL.D.

The theme of the sermon was "The Centrality Of The Cross".

SERMON BY DR. CADMAN

Text: "For even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many."—St. Mark's Gospel x: 4, 5.

I

The occasion which calls us together suggests the theme I have chosen. We can agree, I think, that nothing is more characteristic of the New Testament which witnesses our Faith than its insistence upon Christ's dominion over sin. It also teaches that he won a similar dominion for those who believed on him. They were born anew, according to St. John's Evangel, not of the will of the flesh but of God. To them he gave a sonship of freedom and power. Nor is St. John alone in his testimony. It is reiterated in the Synoptics and the Epistles. These strike a triumphant note upon this vital issue and are entirely opposed to the modern idea that the Church can dispense with the Cross as the consummation of her Lord's Mission. On the contrary for them his Death was His supreme achievement. Nothing else approached it except his Risen Life as its sequel. To it they return repeatedly and in detail. While his teaching and ministry are set forth by them in a comparatively few typical instances of both, their accounts of his Passion and Resurrection occupy one third of the narratives of the Evangelists. Surely this emphasis cannot be overlooked by those who accept their authority. It contradicts any accommodations of the Cross in the interests of intellectualism. It admonishes us that in searching for "scientific frontiers" in theology we

should not surrender those provinces of mysticism which enrich the Christian Ideal. An illuminating article in *The London Times* recently observed that "Christianity is the religion of the Cross"; and that, as such, its revelation of the Divine Will transcends human reason. In truth, it is nothing less than the Father's manifestation of himself in Christ as the eternal source of love and justice for all mankind. Whatever changes have occurred in Christian doctrine it has steadfastly maintained its center in the Redeeming God who suffered for us in his Son. But in return he requires our sacrificial service in order that his Body, the Church, may fill up what is lacking in her offering for life's unalterable good. The tendency of men to demand that any religion they profess shall be at their service is offset by the demand of the religion of the Cross that we shall be at its service. Once the ancient promise is fulfilled, and far as the East is from the West, so far has God removed their transgressions from them, His forgiven ones no longer live unto themselves. The past of folly and transgression is no longer their responsibility. But the future must be dedicated to willing and obedient self-surrender. Hence a great gulf divides the life within the radius of the Cross from that lived beyond it. They are irreconcilable. The disciple who realises the meaning of our Lord's words, "If any man would come after me, let him deny himself and take up his cross and follow me", will presently understand with all saints his further utterance: "For whosoever would save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's shall save it."

II

Followers of Jesus who sincerely adore him but falter at this law of sacrifice postpone its redemptive progress. They are slow to learn that the Cross stands not only for Christ's oblation for sin offered once and for all, but also for the personal self-sacrifice of those who enjoy the benefits of his Passion. Did not St. Paul reason on this basis in his declaration that in Christ's death believers die with him to sin that henceforth they should no longer live to themselves but to him who died and rose again in their behalf. The substance of the Apostle's ministry was the Crucified and Risen Saviour and Lord; in many instances, as at Corinth, he confined it to this theme. Yet nothing could have been more repellent to those to whom Christianity was first offered than its vital connection with the Founder's ignominious ending. The Cross, as St. Paul confessed, was a stone of stumbling and a tale of folly to Jew and Pagan alike. Why then did the heralds of the New Faith make it the main factor of their message? Certainly they were not bent on alienating possible supporters. Far

otherwise, the divine charge had been laid on them to make disciples among all nations and they were anxious to win converts. Moreover, the knowledge of the world's divergent creeds and conditions suggested compromise. But they defied such prudence and sealed what they had to say with the unmistakable emphasis of Calvary. They could do nothing else. Had they obscured or ignored the Cross their words would have died within them, their mission have ended then and there. The fact is, their own experience forced them to proclaim Jesus as the Son of man who "came not to be ministered unto but to minister and to give His life as a ransom for many". The interpretation of this and kindred sayings was anything but easy. Nevertheless they were the dynamic of the New Testament Evangel which expressly related the Incarnation to its fixed purpose in man's liberation from sin's bondage and degradation.

The doctrine of the Cross as the instrumentality for Christian freedom through sacrifice is no more welcome to millions now than in the Apostolic Age. Many resent the bare idea of being saved, to say nothing of the strange means here proposed for that end. They are not burdened by sin, and cannot understand the poignant sentiments of former penitents who were plunged in gulfs of dark despair by reason of their iniquities. Nor is this insensate condition surprising. Man's vision of God creates his consciousness of personal impurity, and when that vision is absent incipient pharisaism and its attendant evils are present. Those who suppose themselves whole feel no need of a physician, said Jesus, but those that are sick. None perceives the utter whiteness of the snow till the finest bleached linen is laid upon it, then the contrast is apparent. Likewise none even glimpses his own blackness till he has been made aware of him in whose presence even seraphic radiance is dimmed. It can be conceded that the cardinal doctrines of sin and redemption have been misapprehended. Doctors and preachers of the Church have identified them with Semitic legends, and imposed upon them their own theories of substitution, atonement and justification. We may hesitate before assenting to the theological ingenuities derived from ancient rituals of Israel or the precedents of Roman legalism, and used to embroider the Cross. But let us not forget that it remains intact, whatever theory is advanced for its explanation. The simple and majestic statements of Holy Writ that Jesus Christ, by the grace of God, tasted death for every man, and that God was in Christ reconciling the world unto Himself, contain measureless dimensions of Divine mercy and wisdom. No mortal mind can explore their vast recesses. Infinitude breathes in every line of their Redemptive Evangel. Nevertheless who can retreat from it having experienced its revelation of the powers of the world to come?

III

This brings the issue to its focus. The Lord Jesus accepted his death that he might fulfil the Father's Will. In that death we may reverently believe the Father suffered with his Son for all his offspring. Hence our God is adored by believers as the Redeeming Deity who transferred sacrifice to himself in one supreme expiation and enablement. He manifested Christ in order to take away sin. Its apparently insurmountable barrier between him and the hearts of his children was potentially abolished by the Cross. This is the Divine side of its creative experiences. It is so bound up with our victory over sin that the writer of the Epistle to the Hebrews tells us those who sin openly after they have received the knowledge of salvation crucify the Son of God afresh. For such there remains no more sacrifice for sin, but a certain and fearful condemnation. The human side of the creative experience of the Cross exults in its liberating and enlightening strength. It reconciles us to God, bringing near to him those who were afar off and making the twain one. It endues the human spirit with that power which overcomes iniquity. It rebuilds the spiritual citadels of life, making every believing heart a fortress to defend the Crucified and a palace to entertain Him. Through it the unbroken succession of witnesses has been maintained. This Seminary is one of many institutions which have arisen for the instruction of its messengers during the past twenty centuries. The whole tradition and belief of the splendid achievement we now celebrate are indissolubly allied with the Death and Resurrection of Christ as Lord because Redeemer. Your Alma Mater has always rejoiced in him as thus revealed. It has enlisted and trained hundreds of consciously redeemed men and women. They have entered many lands to transmit the good news of this amazing emancipation. Peoples of varying creeds and races have been won by the appeal of the Cross. Could all who through their ministry owe their faith and obedience to the differential it made in their lives appear here today these commodious and beautiful halls we dedicate would not contain them. Nor are the pastors, preachers, missionaries, evangelists and teachers who have gone forth from this serviceable institution alone in their testimony. Whatever modification of belief or polity exist among all Christians, they are practically a unit in the Cross. It towers over the wrecks of Time, including, as these do, the vestiges of many other once orthodox creeds and of heretical and skeptical reasonings against it. The records of saints who had been notorious sinners or bewildered seekers after God confirm this universal witness. Note the conversion of St Augustine, of St Francis, of John Bunyan, or of John Wesley as typical

instances of the problems our Lord's sacrifice has solved, the questions it has answered, the characters it has evolved, the services it has assured. Turn to the treatises upon its saving efficacy written by Christian thinkers of every school. Recall the poetry, the art, the architecture, the music it has inspired. Compare these visible results in the Church and in civilization with what we ourselves have seen and felt. There can be no doubt that the centrality of the Cross in our holy Faith is its indispensable position.

IV

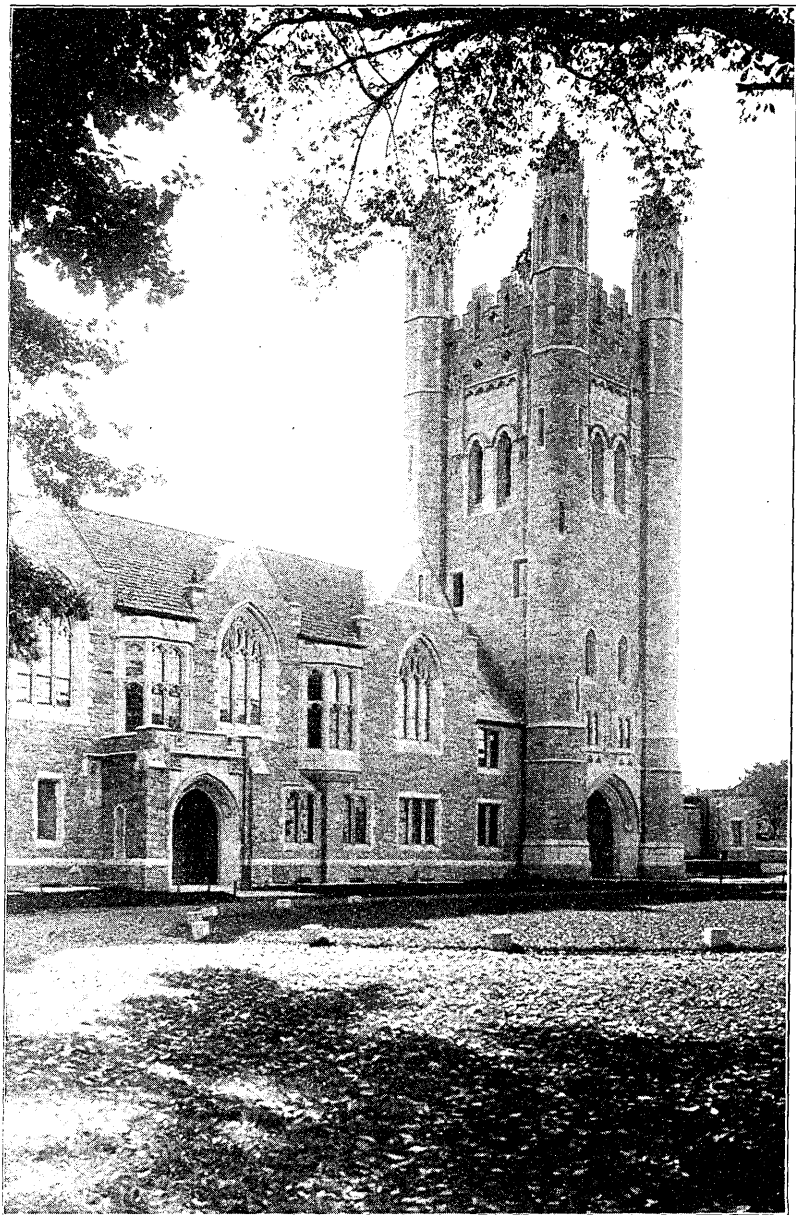
Preachers who seldom refer to it should consider that the people at large are deeply attached to the Christ of Calvary. For them he is not supremely the Teacher or the Prophet, but the Priest and the Offering. Each annual Lenten Season makes clear their hunger for a redemptive religion. Christian ethics are not unique. The Ten Commandments are found in substance outside the Old Testament. Other religions than ours have produced significant literatures. But the Cross is preëminent and the multitudes know it instinctively. They are also convinced that a Christianity which ceases to be redemptive through the Cross is not true to its original genius. It loses luster and becomes one of the many competitive schemes for counteracting sin and its fearful ravages. These spacious buildings now dedicated to the service of Christ arise at an opportune moment to satisfy the heart-hunger of the masses for his saving grace. In the after light of the late War they perceive that human progress is not inevitable. Thinkers point to the retrograde movements of society. Historians maintain that our Western nations are decadent and their dissolution but a matter of a few centuries at most. We do not have to admit these gloomy predictions, but there is enough in their premises to chasten blind optimism about the future. For the Cross casts shadows of judgment which are the background of its radiance. Those shadows have blotted out formerly prosperous States and nations which rejected their sacrificial mission and yielded to the seductions of arrogance and selfishness. They admonish us that we are dependent on the Cross individually and collectively as the instrument of our spiritual deliverance and enlightenment.

V

The consequences of our Lord's death go beyond its fulfilment of the Highest Will, beyond the demonstration of his perfect obedience to that Will, in this: that the life he realised in himself he made available for others. He died that we might be forgiven. He died to make us good.

He died that we may have true life and live it more abundantly. These truths determine the future of New Testament Christianity in the Church and the world. Neither orthodoxies nor heterodoxies avail anything apart from the limitless service and sacrifice which proceed from the new life in Christ. Herein the *Te Deum* says more than it seems to say: "When He had overcome the sharpness of death, He opened the Kingdom of Heaven to all believers". His victory means more than the abolition of man's fear of death; nothing less than his entrance into that realm of love, justice and goodwill which is the Kingdom of Heaven, wherever found. Catholicism, Evangelicalism and Liberalism must all be acknowledged as its integral parts, necessary and complementary to each other. But separated from the Cross, each is prone to a hard and sectarian narrowness and its varied inspiration dies away. This is the real schism against which we must guard in a time rife with unhallowed boastings of the new paganism which possesses neither the culture nor the moral restraint of classic paganism. The larger views of life, its humanness, its religious possibilities and its social elevation are to be visualized from the "green hill far away, outside a city wall". There we learn the futility of our best generalizations about the everlasting secret of God's love for mankind. There we live, yet not we, Christ lives in us. There we understand why St. Paul told the casuists of his day that he was determined to know nothing among them save Christ and Him crucified. It is entirely fitting that in this school of the prophets we should plot out fresh territories for the Kingdom's occupancy, and prepare for the extinction of industrial injustice, political corruption and international strife. But the ability to carry out our programmes depends upon the grace which is in Christ Jesus. He alone has succeeded in enthroning the higher above the lower elements of human nature. The tragedies of man's free will are intensified by his consciousness that he is responsible for them. He may protest that he did not elect to live, nor decide his parentage, his early education or other formative forces of his existence. Nevertheless the guilt of sin stains his conscience and pollutes his soul. This dilemma is met by the redemptive love and wisdom the Cross exemplifies. For sin does not succumb to the most resolute efforts at self-emancipation. Like the Stoics we may practice the austere virtues at the cost of more generous sympathies. Yet with them we shall probably discover that we have cultivated a forbidding self righteousness which St. Paul abhorred. It is no wonder that he adored the Cross for its liberating power. He had undergone the discipline of Judaism. Its unanswerable declarations of righteousness were his impeachment rather than his aid. They left him like a stranded whale—great but impotent. The verdict of their rigorous

process was that by the deeds of the law shall no flesh be justified. In vain did he entrust his soul to them. But when he accepted the righteousness which is by faith he passed from a state of spiritual pupilage to one of mastery second only to that of his Lord. We are under bonds to prove out this common experience for ourselves, after which, the center of our ministry is neither a creed nor a book but a Person and a Life; the Person of our Daysman and Deliverer, the Life his sacrifice secures. This Seminary, honored, beloved and prayed for by us all, and by many who cannot be with us on this solemn yet joyous occasion, will continue to send out heralds of the Cross. Whatever else fails them it will be their sign of conquest. The Lord who died on it shall dwell in them and His miracles of grace be repeated in all who through their ambassadorship arise with him to newness of life.



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GRADUATION EXERCISES

The Exercises of Graduation of the Foundation were noteworthy not only because they were associated with the dedication of the new buildings and campus; but also because they marked the close, through his retirement, of the long and beneficent services of Dean Edward H. Knight, D.D. of the School of Education.

Very appropriately The Charge to the Graduating Classes was given by him, and his portrait was presented to the Foundation; the presentation being made by Professor Alexander J. W. Myers, Ph.D. of the School of Education.

The Commencement Address was delivered by Bishop Francis J. McConnell, D.D., LL.D. of the Methodist Episcopal Church. His theme was "The Christian Use of the Imagination". It was illuminated and enforced by many vivid incidents drawn from his extraordinarily rich experiences amid all classes of people, and peoples of many lands. These, unfortunately, it has been necessary, in large measure, to omit or abridge.

ADDRESS BY BISHOP McCONNELL

I wish to speak to you for a little while this morning about the "Christian Use of the Imagination."

I suppose we are all willing to agree, in the light of present-day knowledge, that when it comes to any kind of discovery in the outer world, or the inner world, the imagination is probably the most productive power that we have. And we have come to see also that the imagination is perhaps the most determining power that we have in shaping our own characters, and our relations to those around us. We do not have to be subscribers to very much modern psychology to realize that, after all, "as a man thinketh in his heart, so is he." But modern psychology, whether it is right or wrong in its main contentions, is furnishing us with a great deal of very pertinent illustrative material concerning the effect of our thoughts upon our lives.

The use of the imagination so far as the Christian is concerned, seems to be at the present moment, what you might call the "Social Use of Imagination". By this I mean the attempt to put ourselves at the point of view of others for the sake of doing good to them, in the sense of bringing in that Kingdom of humanity, which is, in part, the Kingdom of God, —putting ourselves at the point of view of others, and seeing not how the

world would look to us from their angle, but seeing how it does actually look to them. That is so commonplace, that I present it with feelings of apology, but it is these perfectly obvious and commonplace considerations so often overlooked that make all manner of trouble.

Take as an illustration Longfellow's poem, "The Slave's Dream", written back in the anti-slavery days. Now I don't suppose any slave in the South ever thought about himself in that way. What happened was simply this: that a highly cultivated Cambridge literary man put himself at the point of view of the slave, and asked himself how things would look to him, and what he would think about it if he were a slave. Of course the longer he thought about it in that way the farther from the actual truth he went.

The point I wish to emphasize is simply this: That a man putting himself at another's point of view, with his own eyes and with his own thoughts, and looking out upon the world, makes a change of angle to be sure, but nevertheless is not getting as large a measure of truth as he should.

This matter of putting ourselves in the place of the other man is exceedingly important. We need the consideration of just this, it seems to me, in our work as ministers, and our work as representatives of a church in a community, and in our attempts to bring about a better understanding between nations, and in our attempt to carry the Gospel to the ends of the world.

So I think that the most important duty for us socially at the present time,—important as may be some need of reorganization of Society,—important as may be some new way of bringing the Governments of the world together,—the most important thing at the present time is to seek to cultivate just the power of Social Imagination for a Christian purpose. By this I mean to cultivate the power, as far as we can,—it can't be done completely, of course,—of putting ourselves at the point of view of others, and seeing how the world looks to them,—not how it would look to us if we were in their places. And the more abhorrent, the more erratic and eccentric we may think any social group to be, the more incumbent is it upon us to find out what their words mean to them. There are, for example, between four and six millions of organized laborers in the United States at the present time. The ordinary congregation thinks of persons who stand for anything that looks like Radicalism as very dangerous,—as tending toward social insanity. I have known many godlike men, in other respects, who seem to think that in dealing with anything like a social question the first proposition to lay down is that Society has a right by force to keep everything in order. That is just about as intelligent as to return to the old days of straight jackets, and all the rest of it, in dealing

with what were, at another time, supposed to be mental infirmities. Of course we are not dealing with insanity; but we think we are. Even assuming we are dealing with crazy notions and wild ideas, the best thing for us to do is to put ourselves in the position of the wise student—say the skillful alienist—and find out what all this means from the point of view of the man who is speaking.

Take the discussion that arises in connection with the utterances of Bolshevik groups. We use terms in a sense we think we understand, and they use terms in a sense they think they understand,—and our understandings are radically different. For years I have been dealing with a forum type of approach to radical social groups. They never mean what they say literally. It doesn't mean to them what it means to you. The phrases are phrases that they have picked up as instruments,—weapons of offence and defence, just as many of our creeds have been at times. They are not statements for exact formulation of truth. You have to get back to the point of view, and see what it means as a symptom, and see if you can find the underlying cause of the difficulty.

And we must come to that point of view. I don't think the Church in my time or your time is going to make any great impression upon the social world. It may be, in a way, much better than it was fifteen or twenty years ago. But the time is too short, excepting in the lives of you who are younger. But the understanding when it comes will come just in the way I am speaking of, I think,—through an attempt to find what these things,—terrible to us, of course, very terrible, indeed,—mean to the persons that utter the expressions.

The same thing has to be carried over into the realm of International contacts. We make this assumption concerning other nations; that when representatives of nations speak, they are speaking in as much good faith and as much sincerity as we are. You take any nation, outside the United States. Any representative of any such a nation sees in the policies and utterances of the United States things we do not see. We do not mean what our words sometimes seem to say.

The ordinary American is kindly, well-disposed toward other nations. We do not desire war with them. But many of our utterances and speeches concern our "manifest destiny", and the way the Lord has especially favored us and has brought forth on this continent,—not merely a great nation, greater than any other that has ever been; but a different, a nobler, type of life than any other nation has ever known. Now that does not really mean anything belligerent on our lips at all,—though it may seem so to others. Though it does mean, symptomatically, that we are very well satisfied with ourselves. We smile at the flamboy-

ancy of the man who becomes too patriotic. We know just about how to take it. We make allowances for ourselves. But we are not willing to make the same allowances for nations other than our own. And simply because we take their words for what they seem to mean to us, we are in difficulties. We find thus are generated envies, ranklings, enmities out of which the war spirit at times comes. We shall have to cultivate a different habit of mind.

God grant all success to the legislative measures we may pass, and the agreements we may make between Nations to bring about better opportunities for understanding; but underneath all that is something much more fundamental—the cultivation of different habits of mind,—willingness just to see how things look from the point of view of nations other than our own.

My work has taken me, for a large part of the past fifteen or sixteen years, to the Latin American countries. Time and again, one is impressed with the fact that when any kind of conflict arises between the United States, and Latin American countries, especially Mexico,—the people on one side are using one set of words and the people on the other side, using the same set of words; but meaning something entirely different. And back of the utterance of words is a long line of traditional culture on each side, a different perspective and estimate of values, that must be understood. All these things never appear as one simply asks himself, "What would I mean if I used such and such an expression?" We need a patient attempt—a deliberate attempt—to strip ourselves of ourselves. I say, it cannot be done completely. But we can go as far as we can, and simply ask what the expression means from the point of view of the man who uses it.

This difficulty of understanding, and the need of patient effort to interpret appears in the simplest acts and conventional forms of social intercourse. They often seem insincere to us, and we boorishly blunt to them.

Once called on, as I was, to read through the diplomatic correspondence between the United States and one of the nations of the South, it was manifest, time and time again, the nations were at a point of a breach of diplomatic intercourse because of the misunderstanding of conventional expressions. And the same thing holds round the world.

I think we may just as well realize this fact, that perhaps not as much gain has come out of controversy as we might think. I think we are all seeing clearly that the use of physical force for the propagation of ideas is not very satisfactory. And that is a change for which we may well thank God. Something of good does come from controversy. The periods of Church History where there have been great controversies over the creeds

have helped forward a measure of understanding of the truth. There is no justification for anybody sneering at such periods. But we have come to see that if we are going to attain the highest truth, we must attain it not from the point of view of partisanship, but by the method of inquiry, where nobody has any particular pride of position, or pride of belief; but all together are striving to find out what the truth calls for. That is, I think, to be the next step forward in our advance,—especially in religious concerns.

The trouble about the partisan is that he takes positions because they can be strategically defended,—positions from which he can fight best. You can't state essential truth in an epigram. You can't state it in a debate. The mood of debate,—the gesture with clenched fist or with pointed finger,—is not an especially spiritual mood. That is not the method by which to attain understanding of the truth. We are coming to recognize that more and more.

The trouble with Denominationalism is that it over-accentuates good points. Denominationalism sinned by over-emphasis of one aspect of truth. Not by waste of money and other economic energies; but by over-emphasis of aspects of the truth it became distorted, and perverted, and a man following the truth in this fashion sometimes arrives far from the truth.

Now in this day of racial contacts and all manner of social contacts there has to be room for the man who does come with a belligerent spirit. But the finer phases of Christianity never will be revealed in any real way until the world gets out of the fighting, the controversial, temper. You can so state certain common phases of Christianity, of civilization; but there are subtler phases that mean an entirely different mood.

The Chinese situation is full of complexity. But much light has come to us from the books of men who, either through long experience in China or through a fine capacity for divesting themselves of their Occidental point of view, have interpreted the Chinese attitude of mind.

Accordingly there is a better understanding of the Chinese situation at the present time. Adolescent churches are coming to self-expression. Why should we not rejoice? We have been praying for twenty-five years for the time to come when the so-called native churches should come to self-possession, and to self-expression, and to measures of self-control. And now when they begin to come, some of us are greatly disturbed about the matter.

So in the relation of Christendom to Churches in what we call non-Christian nations. It is a time for patience. So far as I can see, our demands on their patience at the present time are quite as heavy as any demands they make on us.

Coming back to the whole matter of the other's point of view. We are sending out missionaries and we simply have to have those that can put themselves at the point of view other than their own. If we can come to the place where side by side we try to help one another to the better understanding of the Spirit of the Lord Christ, perhaps we shall attain to the place where we shall be leaders in the redemption of the peoples. Almost impossible as it is to do it, we need to make discriminations very hard for us to make, and see if we can separate the things that are really Christian from the elements that have come in from a Western type of civilization.

But I close now, with just a reference to the Master's own way of dealing with men.

Have you ever noticed that the Master in teaching men and healing men allowed the men first to state their own case, if I may use the expression?

We are told upon one occasion that the Master came with his disciples along a road where there was and had been for years a demented man—it may be. And the disciples said, "Master, let us not go down this road; there is a maniac. He lives among the tombs. He casts stones at the people. If it were possible for him to reach the people he would tear them. Let us not go down this road." But the Master moved on down the road. The maniac came out to meet him. Now, just picture the scene for an instant. It doesn't require any great fancy to imagine him standing in front of this man. No trace of lack of self-poise, at all, on the Master's part. The disciples perhaps cowering a little in the rear of the Master, a little uneasy, and anxious, casting their eyes back among the hills, and up the road along which they had come to see if it was open. The Master stands there perfectly calm and self-possessed. And then there follows his perfectly natural and perfectly commonplace and perfectly self-possessed question, "What is thy name?" What is thy name? Now, who had asked that man—that maniac—for his name before? "My name," he said, "My name"—this must have run through his mind, "My name." He seems to have been afflicted with the type of disorder that thinks all manner of demons are around him, and he picks up the first figure of speech, "Oh, my name, My name is Legion. The legion of demons, marching, marching, marching, through my mind all the time", just as if today some poor demented soul should think himself possessed with all manner of evil forces, and think they were regimented and marching through him. "My name is Regiment, Regiment, Regiment, demons marching, marching, marching along my path all the time." He diagnosed his own case, and the Master put himself in the military frame of mind and cried, "Come out of him", and the man's mind was spoken unto peace.

I say, it may be rather far fetched yet I do not think so. In any case, the missionary,—the minister, the man who is trying to train minds, feeling their way along toward the truth, trying in any way to lead his fellows along the path that brings redemption, must, in the spirit of Christ, try to see what life means from the point of view of those with whom he is dealing, and I do not think that I have done any violence to anything in saying that this is really a Christian use of Imagination.

CHARGE BY DEAN KNIGHT

Mr. President: Members of the Graduating Classes: Imagine a Roman prison, such as Sallust, the Roman historian describes,—gloomy, unsanitary, cheerless. See in that prison a prisoner, bound, suffering hardship as if he were a malefactor. In a distant city of the Roman Empire see a Christian worker struggling to develop Christianity against heathenism. Hear the message that goes from that prisoner, the greatest missionary of his age, if not of all ages, to the Christian worker in the field, his child in the faith. You will find it in the Second Epistle of Paul to Timothy, in the second Chapter at the eighth verse: "Remember Jesus Christ". There is more, but that is the heart of it. This same message I bring to you today: "Remember Jesus Christ."

Remember Jesus Christ in all your future work. You represent many different branches of the Christian Church. You are going into all parts of the world. You will have many different kinds of work. The one essential thing for you to remember is that you are representing the Master. You are to seek to think as he thought, to feel as he felt, to do as he did, so far as the follower may follow the Master.

Remember especially in this aim the Gospel according to Mark. "In this Gospel", says the Scotch Exegete Bruce, "more than in any other, we see the human personality of Jesus in all its originality and power". Would you be like Him in your work? Whatever else you do, study the Gospel according to Mark. Let these word pictures from the memory of Peter and the pen of Mark be impressed upon your souls from day to day. Thus will you remember Jesus Christ as he went about doing good.

Remember Jesus Christ in your temptations. Temptations are man's lot. You know already that you will not escape them by reason of the kind of work upon which you are entering. On the contrary, if you study your Master's experience in temptation you will find that the most subtle temptations will come to you right in the line of the special work in which you are engaged, when you are thinking what to do and how to do it. The most attractive temptation is that which comes when

one has to say, "Why not do this or that particular thing? Why not?" It is the temptation of substituting a lesser for the higher good.

Would you be helped in your temptations, study with the greatest care the record of our Master's temptations in the Gospels according to Matthew and Luke. Strive to see how he overcame. It was through his own personality, of course. But his personality was reinforced by the truth of God, which He gained from the study of God's Word. I pray God that you may so have studied here the Word of God that when you come into temptation, the truth from that Word will be right at your grasp, with which you may resist the temptation.

Our Master overcame also in the power of the Spirit. The Spirit who had equipped him for his work impelled him into the wilderness and was also with him in his temptations. I pray God that your spiritual life may have been so developed here in these institutions, that the spirit of God may be more and more a living presence with you in meeting the temptations that are sure to come. In your temptations remember Jesus Christ the tempted.

Remember Jesus Christ in your sufferings. Pain and sorrow are in this world, and you will not escape them. Even in this age it is possible that some of you may come to physical suffering, in persecution. It is certain that all of you will meet with disappointment, indifference, ridicule, perhaps scorn. Then remember Jesus Christ. He was crucified. He was crucified by his own. On the cross he met sin. He met sin on the cross for us, and for the world. Shall we not then be ready to suffer, if need be, for Him and for the world? In your suffering remember Jesus Christ, the crucified!

Remember Jesus Christ in your joys. There is after all more sunshine than rain in this world. There is more joy than sorrow. Phillips Brooks said that no man does any work perfectly who does not enjoy his work. To grasp for yourself a truth, that comes from the living Word, or from anywhere in this Universe of God, and to declare it to a waiting congregation; to bring the comforts of the Gospel to the sick and the dying; to be near a soul that is hesitating in the balance between good and evil, and by your suggestion and influence, to turn it toward the good; to live in the slums of a great city, and try to lift up the people socially, morally, intellectually, spiritually; to go into the distant parts of the world where the Gospel has never been heard, and give the people there an opportunity of knowing the unsearchable riches of Christ; to help in shaping the unfolding character of the little child, the one nearest to the Kingdom; to strengthen youth in the formation of every noble trait of character—all these things are joys, such as the world can never give nor ever

take away. When you have these joys, remember Jesus Christ, the source of all our joys.

Remember Jesus Christ in your triumphs. The song of joy will often swell into the pean of victory. You are engaged in a cause which is certain of triumph, and you may share in that triumph from day to day. You may say with Paul, "Thanks be unto God who always leadeth us in triumph in Christ." The Roman citizen, Paul, is thinking of the Roman triumph, the triumphant procession by which the Roman people honored their great Generals and their Emperors, and lavished upon them all that they could bring of honor and glory. So Paul, though imprisoned, shipwrecked, scourged, beaten with rods, stoned, says that he is always marching in a triumphal procession in the honor of His Lord and King, victorious over all. Triumph? Yes. If you catch that spirit, you will have a triumph every day.

In all this, remember that we are thinking of Jesus, not simply as a historical character, but also, and even more, as a living presence. The Jesus of history has risen and is glorified, and is with us who are working with Him.

Come into a Roman Catholic Church with me, a cathedral of Europe, if you will, during the observance of the Mass. The ritual goes on with song and prayer until the final moment comes when in the tense silence of the people the consecrated wafer becomes, as they believe, the Body of Christ. This is one of the two great beliefs which give to that great branch of the Christian Church its life and power. But how much grander, how much more beautiful, how much more powerful over our minds is the Protestant thought of the *spiritual* presence of Jesus. The spirit of Jesus himself is with us, available for each believer, at every moment, in all the fullness of power given to Him in heaven and on earth!

Beloved, remember Jesus Christ!

PRESENTATION OF PORTRAIT

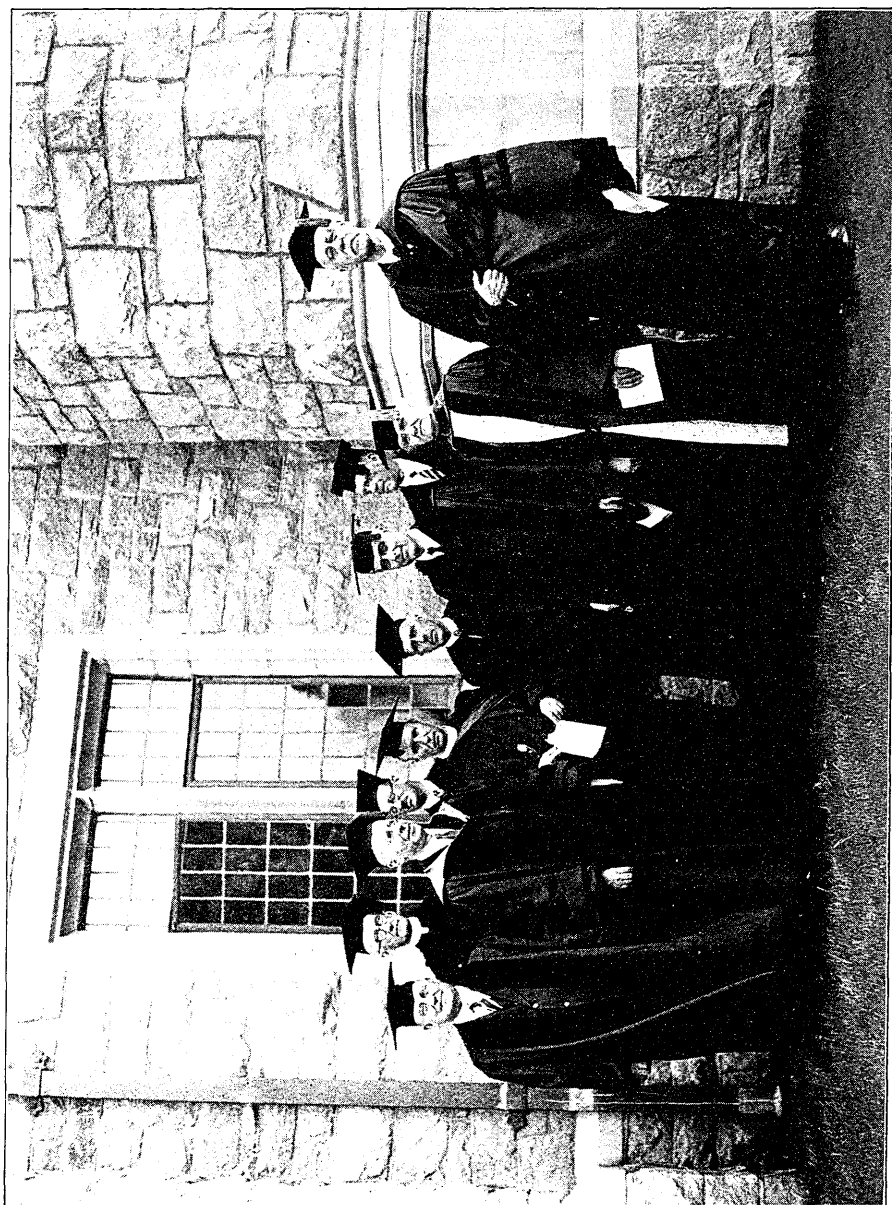
PRESIDENT MACKENZIE: An event of an unusual kind takes place at this moment, and it is my great pleasure to introduce for that purpose Professor A. J. William Myers, of the School of Religious Education.

PROFESSOR MYERS: Mr. President, in Academic circles where words are supposed to be correctly used, the end of the School year is called the "Commencement." Then the students are released from the grind and routine of the classroom work, and are free to take up the work for which they have prepared themselves, and to which they have looked forward with considerable impatience.

Dean Knight, in this respect, has reached his Commencement. For thirty-five years he has given his best to the School,—twelve years as Professor, and twenty-three years as Professor and Dean. Now, he is retiring, and is freed from the routine and grind of teaching and administration. He has leisure for play and for carrying on those activities to which he has looked forward with keen anticipation.

In appreciation of Dean Knight and his work, crowned by the gift from himself and his wife and family, of the magnificent building which houses the School,—in appreciation of Dean Knight and his work, a group of his college classmates, Alumni, and other friends, wish to present his portrait to the School. This portrait has been painted by the well-known Hartford artist, Mr. Harold A. Green. And it is with great pleasure, Mr. President, that I have the honor of presenting through you, to the Hartford Seminary Foundation, this portrait of Dean Knight for the Hartford School.

PRESIDENT MACKENZIE: Dr. Myers, on behalf of the Board of Trustees of the Hartford Seminary Foundation, on behalf of the Foundation faculty, on behalf especially of the faculty, students, and Alumni of the Hartford School of Religious Education, I accept the gift, the generous and noble gift, of this portrait of our eminent and most beloved Dean, Edward Hooker Knight. And I shall cause, according to the desire of those who have arranged for it, it shall be permanently hung in the Faculty Room of the Knight Hall.



DEDICATION SPEAKERS

EXERCISES OF DEDICATION

At the sound of a bugle, the Academic Procession, headed by the Marshal of the Day, Professor George Ross Wells, Ph.D., and by the Foundation Choir under the leadership of Musical Director Robert Henry Prutting, Mus.B., and followed by the students, Faculty, representatives of Educational Institutions and the speakers of the day, proceeded from Avery Hall to the tent where the exercises were held.

The Prayer of Invocation was offered by Rev. David Lakie Ritchie, D.D., Dean of United Theological College, Montreal, Canada. The master key was delivered to President Mackenzie in behalf of the Trustees by Mr. Charles B. Cook of Hartford, Chairman of the Committee on Grounds and Buildings. The Service of Dedication was conducted by Rev. William Horace Day, D.D., of Bridgeport, Conn. The Dedication Address was delivered by President William Douglas Mackenzie, D.D., LL.D., and Addresses of Congratulation were given by President James Rowland Angell, Litt.D., LL.D., of Yale University; President Ellen Fitz Pendleton, Litt.D., of Wellesley College; and President Henry Sloane Coffin, D.D., of Union Theological Seminary.

Music for the afternoon was provided by Heimberger's Orchestra, and by the Foundation Choir, led by Mr. Prutting.

DELIVERY OF THE MASTER KEY

MR. COOK: Mr. President, as Chairman of the Committee on Grounds and Buildings, in the name of the Architects, Messrs. Allen & Collins, and of the Builders, Messrs. Bartlett & Brainard, and by authority of the Board of Trustees of the Hartford Seminary Foundation, I hand to you as representing the Faculty of the Foundation, the Master Key for all these buildings. We are confident that by you and your colleagues, they will be worthily occupied, and used for the high and sacred purposes for which they have been erected by the generous gifts of many devoted friends of the Church of Christ.

PRESIDENT MACKENZIE: On behalf of the Faculty of The Hartford Seminary Foundation I accept this Master Key of all these buildings: We pledge ourselves to carry out faithfully and earnestly the purposes for which they have been erected. In their name I thank the architects for the sympathy and genius, the builders, for the ability and loyalty, the

Chairman and other members of the Committee on Grounds and Buildings for the self-sacrificing diligence, the President and other members of the Board of Trustees for the constant oversight, which they have all severally and unitedly devoted to this great task. We especially express our profound and lasting gratitude to all who have contributed the money which has made possible the erection of these buildings, worthy in their beauty of the City of Hartford,—worthy of the great cause of Christian education.

And now, Mr. President, we invite all who are assembled here, to unite with us in a solemn act of worship, wherein we dedicate ourselves and these buildings to the service of Almighty God.

SERVICE OF DEDICATION LED BY DR. DAY

Be still and know that I am God. Praise ye the Lord. Let his name be praised unto the uttermost parts of the earth. Let us pray:

PRAYER OF INVOCATION

Oh Thou Who art from everlasting to everlasting, God and Father of our Lord Jesus Christ, we worship Thee, and the beauty of Thy Holiness. We acknowledge our sins, and our transgressions are ever before us. Create in us clean hearts, undefiled channels for Thy grace, as to the service of Thy Kingdom we dedicate that which our hands have erected in Thy name.

Response

All wise and all merciful Father who despisest not the contrite of heart, bless our confessions with Thy forgiveness and teach us to pray aright. Amen!

THE PRAYER OF DEDICATION OF HARTRANFT HALL

Oh Thou Who art the only living and true God, whom to know aright is life eternal, we would dedicate this Hall for the service of the School of the Prophets, that there fail not for the leadership of the Churches a God-fearing and intelligent ministry of holy life, of sound learning, and filled with the mind and power of Christ.

Response

Hear us, Good Lord, we beseech Thee, as we dedicate this Hall, and implore the bestowal of Thy consecrating grace. Amen!

THE PRAYER OF DEDICATION OF KNIGHT HALL

O Thou Who art the wisdom of God, as well as the power of God, Thou Eternal Logos, we would raise up trained teachers that Thy disciples everywhere may study to show themselves approved unto God, and be able to give a reason for the faith which is in them, to all who would come asking the way.

Response

Hear us, Good Lord, we beseech Thee, as we dedicate this Hall set apart for the service of Religious Education, and implore the bestowal of Thy consecrating grace. Amen!

THE PRAYER OF DEDICATION OF THE ROOMS OF THE KENNEDY SCHOOL OF MISSIONS

O Thou Father of all mankind, Thou art no respecter of persons or races. Thou hast made all of one blood: We dedicate such portions of these buildings as may be used for the service of Missions, that missionaries of the Cross may be fully equipped in the knowledge of the Gospel they bear and in the understanding of the religions, the young, and the life of those to whom they go.

Response

Hear us, Good Lord, we beseech Thee, as we dedicate such portions of these buildings as are set apart for the service of Missions, and implore the bestowal of Thy consecrating grace. Amen!

THE PRAYER OF DEDICATION OF AVERY HALL AND THE LIBRARY

O Thou Who didst command the teachers of the Kingdom, who brought forth from their stores treasures new and old, we dedicate this Hall and the Library in it, as it shelters the service of all departments. Enrich Thy servants who come up to this place with knowledge of the wisdom of the past, that they may possess foundations for the adventuring faith which explores the unknown and creates the future.

Response

Hear us, Good Lord, we beseech Thee, as we dedicate this Hall and its Library, and implore the bestowal of Thy consecrating grace. Amen!

THE PRAYER OF DEDICATION OF HOSMER AND MACKENZIE HALLS

O Thou Lord of Life and Saviour of the world, we are no longer strangers. Hast Thou not called us friends? We truly love Him whom we have not seen. Only as we patiently learn to love those whom we have seen under these roof trees may the students of this foundation acquire the royal art of friendship, that by their example as well as by precept the Church of tomorrow may be purged from the subtle and deadly contagion of the unfriendly self-satisfied spirit. Help those who dwell here,—heirs of differing faiths, and orders,—to be one in spirit, that the contentious world may dare to believe.

Response

Hear us, Good Lord, we beseech Thee, as we dedicate these buildings to human fellowship in furtherance of the Gospel, and implore the bestowal of Thy consecrating grace. Amen!

THE PRAYER OF DEDICATION OF THE WHOLE

Leader and People

Oh Thou Christ of the Cross, lifted up that all might be drawn together and so achieve power, may the enriching diversity of these schools find dynamic unity here and may each be knit into a common bond of radiant discipleship. We return thanks unto Thee for the trained and productive imagination which made the plans, for the skill and devoted energy of those who translated vision into realization, for the intelligent and uncalculating generosity of person and of possessions which have made these beautiful buildings possible.

PRESIDENT MACKENZIE

Having been appointed to speak at this time on behalf of the Hartford Seminary Foundation, my first duty and privilege is to repeat the greeting already expressed by the President of the Board of Trustees. We welcome the delegates from Universities, Colleges, Seminaries and Boards of the Churches on this day, our day of rejoicing, and in the solemn act of dedicating these buildings to the service of God. Your presence with us is one more expression of that noble sense of unity which pervades all institutions of higher learning in our land, and no less so of that noble sense of community which increasingly pervades the life and work of the Churches of Christ as they confront together their sublime place and task in the world. We hope that from this hour of genial fellowship and of sincere sympathy with us and with one another one more contribution may be made both in your minds and in ours to that healthy and inspired pride with which alone the loftiest ideals can be discerned and pursued, alike in education and in religion.

Hartford Seminary Foundation is a title which was made necessary by the origin and growth of the institution. The word "Foundation" has a long and honorable history in connection with educational institutions and their endowments in the English-speaking world. Like the word "University" it has had various meanings and applications. Hartford is only using a well-known privilege in adopting and slightly adapting it as the name for an institution which is more than a theological seminary of the older type and which is not a university in the full and accepted meaning of that term. It is true that some defence could be made for calling it a "university of religion", since religion in the widest sense is the field with which its faculty and students are concerned. But that as a formal name for the institution would be hampered by the fact that it is with the Christian religion that it is fundamentally, vitally and practically concerned

and that its most ardent specialists in the study of the religions of the world are concerned with these not as disinterested spectators of their history and their structures, but as movements of human thought and experience which must be brought into captivity to Christ if humanity is to attain its true goal in the Divine Life. After long discussion it was found that for this new type of self-contained educational institution "Foundation" was the only term which, having a dignified history in relation to educational work, could be appropriately adopted here.

The word "Seminary" was used for obvious reasons. The originator of the whole thing was the Hartford Theological Seminary, which was founded in 1834 at East Windsor Hill as the Theological Institute of Connecticut and renamed after its removal to Hartford in 1865. In the seventies and eighties of last century strong men were brought into the faculty, and class after class was graduated whose members, as our recently published General Catalog testifies, attained high distinction in the fields of education, of administration, and of pastoral work at home and abroad. Among the Seminary professors of those decades there emerged as a man of the highest endowments and learning and of unbounded enthusiasm the late Chester David Hartranft. He it was who on becoming the President of the Seminary launched upon the bold idea of creating here what he called a "Theological University". For him, learned beyond most learned men of this country in the history and thought of Christendom, theology was indeed *scientia scientiarum*, the mother of all knowledge. He held indeed that it should not claim to be the arbitrary determiner of natural science. Yet theology in the large and at its best was for him the inspirer and true director of man's search for ultimate truth, herald of the highest and noblest conceptions of human nature and human destiny.

If Hartranft's approach to the matter was primarily theoretical, that did not deter him from seeking to realize his dream in concrete form. Under his care a magnificent library was built up, and a strong faculty gathered. Under his guidance a curriculum of theological training was arranged which profoundly influenced the policy of many other larger seminaries elsewhere, and indeed throughout the country. In 1889 he made Hartford the first Theological Seminary anywhere to admit women, college graduates, to the theological curriculum on the same terms as men. He was also the first I believe to bring the new subject of Sociology to a recognized place in the training of ministers of the gospel.

After several temporary experiments which were less fortunate he had the opportunity of welcoming to Hartford the School of Religious Education, the first distinct School of its kind in America, which

moved from Springfield for the sake of affiliation with this Seminary in 1902.

Another era opened in 1910-1911. As a direct result of the great World Missionary Conference at Edinburgh and its epoch-making Report on "The Preparation of the Missionary," bold steps were taken to establish at Hartford a School of Missions to prepare men and women of all denominations for missionary work in all parts of the world. In 1912 a pamphlet was printed which had a wide private circulation. This pamphlet was entitled "Education for Christian Service". It proposed the creation at Hartford of an institution which should consist of five or six distinct schools each with its distinct field, its own faculty, curriculum and body of students. These Schools should meet the demand which modern conditions make upon the Church of Christ for the most skilled forms of service in many directions, evangelistic, pastoral, liturgical, philanthropic, educational. It was on the basis of that pamphlet that a partial endowment was secured for the School of Education and the School of Missions. When Mrs. John Stewart Kennedy gave half a million dollars for that purpose the latter School was named as a memorial for her late husband, the great New York financier and Christian philanthropist. Many others contributed generously to that endowment fund, among whom must be named Dr. and Mrs. Jacobus, who made a subscription of one hundred thousand dollars.

In 1913 a new Charter was obtained from the State of Connecticut, and there arose from this story of long and varied phases of patient preparation the Hartford Seminary Foundation. The Trustees are thereby authorized to provide for the education of men and women for Christian service of every kind. It is provided that no denominational tests may be applied either in the appointment of members of the Board of Trustees or of the Faculties of the Schools or of the student body. New Schools may be established in addition to the three which now exist, but the Charter provides that the Foundation shall not create schools of general culture in rivalry with existing colleges, but shall be confined to its professed task of providing the scholarly and practical training needed for the actual work of the Church, and also to create such departments of learned research as grow out of and help to further that definite aim and end of its being. While it cannot deny its origin, and retains today its historic affiliation with the Congregational Churches, it also, and this is of the Congregational genius, exists as an interdenominational institution.

The Great War came in 1914 and caused a suspension of our efforts to proceed with the erection of buildings upon the new campus of about

thirty acres which had been purchased from the late Mr. James J. Goodwin. It was not till the year 1921 that the Trustees saw their way to begin the great work which is today so far fulfilled as to make possible your presence with us in this solemn and joyous ceremony of dedication.

When the turf was cut for the first building, the Residence Hall for Women, in June, 1921, only a small part of the money for that building was in sight. But by gifts from a very large number of people, almost all of them citizens of Hartford and its neighborhood, the whole cost of it, amounting to more than two hundred thousand dollars, has been paid. Then, in the most astonishing way, the means of erecting the other buildings came into our hands. A great gift and a legacy from the late Samuel P. Avery put up the building which is now the home of the Case Memorial Library. A gift from our beloved and most devoted Dean Knight and his family, with added contributions from other friends of his and ours, erected Knight Hall, the home of his own School, the Hartford School of Religious Education. The sale of the old Seminary building, which was erected in 1879 by the late James B. Hosmer of Hartford, enabled us to replace it here with the new Residence for Men, still called Hosmer Hall. The old library building was erected by the late Newton Case of Hartford, the founder of the library. We felt that it would have been most pleasing to him that the proceeds from the sale of that building should be used for the new home of the Seminary which he loved so well, to which he left his estate by will, and that it should be named after the friend who had inspired him for these great acts of wisdom and Christian philanthropy. Hence it is called Hartranft Hall, to perpetuate that friendship in the memory of Hartford citizens as long as these buildings stand and as long as the work of those two men goes into the unmeasured future and out upon the far-spreading Kingdom of God.

Finally, there came to us in the autumn of 1924 an unconditional gift of two hundred and fifty thousand dollars from Mr. John D. Rockefeller, Jr. The cheque for that amount was accompanied by a letter in which the following reasons for the gift were succinctly stated, viz.: that the Hartford Seminary Foundation has a broad view of the social service of the Church, that it is inter-denominational, and partakes of the nature of a university of religion. The letter also emphasized the "spirit" which was found to animate the students, the faculty, and also the trustees of the institution. This generous gift has been applied as a partial endowment for the maintenance of the buildings and campus.

I have ventured to go over this brief account of the origin and nature of the Hartford Seminary Foundation, familiar as it is to a part of my audi-

ence, because it seemed appropriate to do so at this great hour in its history; and also because there are many of our guests to whom the story may be new, and I hope not without interest and perhaps even not without suggestion.

If we are asked concerning the future there are several things which it may be of value even to ourselves to have said on this occasion. But in attempting to say them I would remind myself and you of the mystery that lies in the life of every real and strong institution which is rooted in the past and which has been spreading its roots in the soil of society. All organized institutions from great governments of nations down to apparently arbitrary associations, have in them principles of action and of growth which are never set into their formal constitutions and their legal relations. These principles, which really make the substantial history of the institution, are to be found in two quarters, first in the personal qualities, the characters and aims of the controllers of their operation, and second in the continuous play upon these personalities of their environing social world. These forces are always incalculable, in many cases they are undefined even by the intelligent minds upon whom they exert their influence. Sometimes a policy, a principle of action, is adopted in an emergency which in a generation produces results entirely different from those which were intended at the beginning. I could illustrate these familiar facts rather liberally from observations during thirty years in the field of theological education in this country. I am persuaded that not all the changes which have seemed popular or even necessary will prove beneficial in another generation. But who can today with confidence pick and choose among the multifarious roads to the pastoral ministry, those which will prove to have best fitted men for the exacting intellectual and spiritual demands of that noble calling? We must be content with the fact that wide and varied experimentation is being made in our own American ways of energy and daring; and that, as in other fields of national experience, so here, the best methods of preparation for the varied ministries of the Church will emerge out of an apparent chaos. No experiments are ever made without loss, but no great gains are ever won for the soul of man in any of his endeavors without free and untrammelled experimentation.

The Hartford Seminary Foundation is not afraid to confront the task of making its own distinctive contribution to the aggressive and triumphant work of the Church. Its method of organization, actual and yet to be realized, is based upon certain fundamental characteristics of the modern situation which I will venture to state as briefly and clearly as I can under three distinct heads.

In the first place, the Church is faced by the bewildering complexity of modern life. There was a time when society, say in New England, consisted mainly of those who were described either as professional men, or business men, or farmers. Each of those groups was of course always subdivided, but even the sub-divisions were a hundred years ago relatively simple and obvious. Certain indeterminate groups were to be found in addition to these, but they were not numerous or considered to be of social importance. In those days of smaller population, of simpler life, of slower movement, the work of the Church was considered in terms equally simple and deliberate. The whole religious work of a large parish was done by a minister and two or three groups of devoted men and women.

Today the American world is changed beyond computation. The vast population is organized into multitudinous mutual relationships. Every relationship is the medium of an experience which expresses and moulds character, is the source or seat of a living interest, is the rival or the agent of moral ideals and spiritual values. Religion as the supreme aspect of man's volitional and ideational life is threatened with disenthronement by rivals of all kinds. The intense contention between superficial joys, elevated secular ideals, and religious conviction and passion becomes every day more widespread. Children can now grow up by tens of thousands whose knowledge of Christian truth is either *nil* or so superficial that it vanishes like a morning mist. Young men and maidens can find, outside their intense devotion to business, a satisfaction for their sensual or aesthetic cravings in a whole galaxy of dazzling joys. Mature men and women can fool themselves with the notion that to keep straight before the law and have a good time is the chief purpose for which their Creator sent them into His world and gave them their life to live.

We live in a world of multitudes, all bent upon acting, speaking, enjoying, with an intensity of emotion, a rapidity of movement, a thoroughness of method in all things that a hundred years ago would have seemed impossible or even mad. Upon this vast, unprecedented and portentous phase of human history the Church has cast itself with truly magnificent daring. Without forsaking its original and absolutely essential task of seeking to win the individual soul for God, it has found itself compelled to interpret its mission more widely than of yore. It has given birth through the zeal of its individual members, often without the direct or official action of ecclesiastical authorities, to a vast number of social, philanthropic, charitable, educational institutions which literally cover the land from end to end. No community is without them, and even lonely country parishes are learning to use these instruments of

ethical and religious action. They have been created to meet the new forms of physical, mental, moral and spiritual need which this modern civilization has created. Just as the State has created scores of agencies to meet the ever-changing demands made upon its power of control and direction by this unprecedented form of civilization, whose newness, vastness and moral significance few of us have even attempted to realize, so has the Church been doing in its own way and under its own sources of inspiration.

To all these agencies an amazing multitude of American youths are giving their lives, turning away from all the allurements of other careers. I venture to say that in no other land as much as in this, and in no other period of the whole history of the Church has a movement occurred like this which engages vast masses of unordained men and women in the service of humanity, in the name of Christ and His love.

Now no social movement can become organized into a permanent institution without rapidly making a history for itself, finding itself increasingly involved in complex relations with society as a whole, and acquiring a technique for its own operations. The successors of untrained founders of all social institutions need training, if they are to exert the energy and wisdom and efficiency of those founders. Hence it is that the demand has arisen for the creation of schools of training at which those who are consecrating their lives to any form of Christian service shall be adequately prepared. This is only just to themselves and necessary for their work.

In the second place the Church of Christ in America is faced with the spiritual demands of what we must still call the non-Christian world. Here again while we have a hundred years of work and experience behind us, the missionaries abroad and the missionary statesmen at home find themselves in a world that has been rapidly changed. Even since the Great War, and because of it, the problems of evangelizing Japan, China, Malaysia, India, Arabia, Turkey and the vast continent of Africa present many aspects which were unknown fifty years ago. The invasion of those regions by Western general education, Western science and industry, Western systems of government, has created revolutions, often swift and sudden, even when they have been without bloodshed, and on a scale that bewilders the greatest governments of the Western World. In some of these fields after a hundred years of glorious work the missionaries are facing the problems of success. The Christian communities which they have created, however small in comparison with the vast and teeming populations yet unconverted or even unreached by the faintest sound of the Christian message—these Christian communities are vigorous, intelligent and as completely devoted to our Lord Jesus Christ as the members

of our home churches. Thus a situation now exists throughout the world which demands the service of more missionaries than ever. To be sure they cannot be more noble in spirit, more enterprising or audacious, more original or more consecrated than their predecessors. But they must be trained and prepared in new ways to meet the demands of the new days.

And it is the conviction of the great missionary leaders in Europe and America that this work of preparation should not be carried on in denominational or meagerly equipped institutions. It should be carried on in centres like the Kennedy School of Missions, where the facilities of a great theological and missionary library, the devotion of men and women who are experts in the languages, the history, the ethnology, the social life, the literature and the religions of the great provinces of missionary labor can be put at the disposal of young candidates, and of men and women eager to use their periods of furlough for further personal equipment. Here, at Hartford, where in sixteen years five hundred men and women of between twenty and thirty different denominations have come to study, all parts of the world have been served, much has been done to increase the scholarship and efficiency of the army of missionaries, and a real contribution has been made to the reunion of the Church both on the foreign field and at home.

In the third place, Hartford, like all theological seminaries, is confronted with the modern universe of knowledge. I need not before this audience describe the growth of that enormous and indeed immeasurable achievement of the human mind. In every department of natural science, in the multiplied fields of art, in the tangled jungles of human history, through which intrepid explorers tread to the remotest corners of human experience and human deed, in the complex of man's most subtle and most daring philosophic theorizings, in the deep and intricate unfoldings of his religious thought and practice—everywhere what we call knowledge is describing fact after fact, setting picture upon picture, adding interpretation to interpretation before the bewildered understanding and the hungry imagination of man. The most thoughtful, the most gifted minds of our day are employed with increasing concentration upon the supreme effort of finding some centre, some living, unifying centre, for this universe—this universe not merely of objective fact but of human knowledge.

Where shall we look for that centre? Shall we at once give up the question in utter despair? Shall we say, Let every phase of experience have its own science, Let us have practical inter-relations from point to point between all spheres of human interests and the scientific study of each; but a conception of the meaning of the whole thing we can never find? It cannot be found in the physical sciences, nor in biology, nor in

psychology, nor in historic ethical systems, nor in the history of man's transactions in time and space. Each of these has been tried as a key to reveal the inner meaning of the whole, and there is always failure. Materialism and idealism are ever at war, and all other 'isms prove futile at the touch of criticism. No formula, neither that of Hegel nor of Spinoza, nor of Spencer nor of Bergson, can cover the universe. No word, not even Evolution, explains the full reality, the quality of the world, which science measures physically and whose outward events history describes.

There are signs all around us in the world today that thinking men dread the despair of soul which comes when the satanic suggestion is made either that there is no organizing intelligence in the universe, or that man must forever seek in vain to discover it. There are signs abundant in the deeper discussions of biology, psychology, sociology, that once more the ancient vision is going to shine upon the intellectual life of man. It is Christianity which contains that light. Still its central and fundamental assertion is that the creative intelligence has been revealed in terms of human personality. The will of the Eternal is dealing through that Supreme Person with the nature and destiny of man. The minister of Christ is assumed to be a man who has seen that will, experienced its meaning in his own life, studied its implications for and its supreme claims upon the very life of every man.

There is no philosophy, no religion, which has promulgated a system of doctrines which for majesty, harmony, beauty, power, self-evidencing light, can compare for a moment with the Christian system. Still that faith holds the field, still that faith spreads steadily over the world, still that faith claims to be itself the act of God, that Christ who is its object and its origin, to be Lord of the intelligence of man.

No School of Theology need apologize for its existence today or fear for its place of greater power tomorrow. The skies of the universe of knowledge are slowly but steadily growing brighter for those whose souls and lives and minds are given to the habit and the labor of interpreting all experience, all supreme values, in terms of that message of the supreme Person, the Lord Jesus Christ, the creative will of God, made manifest and made effective in the experience of mankind.

Therefore does Hartford Seminary Foundation, in its own corner of the great world, set itself anew today so to conceive of life, of science, of all human interests, that it may with ever-growing faculties, ever-growing equipment, ever-growing student bodies, make its own distinct contribution to the knowledge of the will of God and the perfecting of the sons of men, through one historic personality whom God has made to be the Controller of human destiny, the Lord of the human heart.

PRESIDENT ANGELL

Dr. Mackenzie, Members and friends of the Hartford Seminary Foundation: It is my very delightful and simple task to bring the greetings and the congratulations of your sister institution in New Haven to this ancient institution in Hartford for which we entertain so affectionate regard.

These gracious and beautiful buildings which we have seen and which you are today dedicating, are so appropriately designed for the noble work which is to go on in them, that we can but congratulate you from the depths of our hearts.

I find myself representing Yale in a somewhat delicate position. I shall perhaps confide no secret unknown to most of my hearers if I say that had it not been for the depraved theology of Yale in the early part of the last century, this institution probably would never have been born. And whether under these conditions Yale can properly claim to be a parent of a child so eager to disown its parentage, raises a very delicate genealogical question into which I do not venture to penetrate. Since those days, if I am rightly informed, it is a little doubtful whether you have elevated us to the pure standards of your nobler theology, or whether we have dragged you down to the depths of our own depravity. But at all events, I am assured that only the most meticulous and disputatious of theologians is now able to distinguish between the beliefs which are entertained at Hartford and those which are promulgated at New Haven.

In any event you have our unbounded admiration for the work which has gone on in all these years, and our ungrudging sympathy and our genuine good will for the future.

As a representative of a university, you will perhaps allow me to say a single word regarding the relation of theological education to the university as such.

You are doubtless aware that within the last few decades the professional education in law and in medicine, which was earlier, in large measure, carried on in institutions maintaining an independent autonomous existence, has very largely passed over into a condition where it is all but entirely under the direction of the Universities. The theological Seminaries, for reasons upon which I will not undertake to dwell, indeed I am unfamiliar with all of them, have for the most part thus far maintained more commonly the independence and the autonomy, which they originally enjoyed. Now, I do not ask, and I do not propose to discuss on this occasion which of these procedures is the wiser, though it is a well-known fact that the theological Seminaries, like other professional

schools, have increasingly been gathering themselves about great university centers, or have affiliated themselves directly with a university organization, thus becoming part of the university. For the Hartford Seminary, that question we may suppose to be settled. Nevertheless I make this observation, and I make it with the greater interest and with the greater confidence in view of the very able and inspiring address to which we have just listened from President Mackenzie. It is to me at least perfectly clear that whatever may be the formal procedure which our seminaries may think fit to adopt in their relations to universities, they are absolutely committed, if they are to serve their day and generation, if they are to keep pace with modern thought and modern life in the sense which President Mackenzie has pointed out,—they are, I say, absolutely committed to the cultivation of the university spirit, and so far as that spirit is characteristic of them, we may hope to see them fulfilling the splendid future which President Mackenzie has outlined.

What does one mean in its more important aspects by the *university spirit*? I take it that one implies at least two things: One means absolute devotion to learning of the most substantial and thorough-going character;—knowledge as broad, as deep, as accurate, as human intelligence, and scholarship, and industry permits us to achieve. And second,—and perhaps even more important, the spirit of unfettered inquiry, the spirit, if you will, of research. This day and generation is in many respects unstable. We have learned that science and society, our conceptions of the Universe, all the things which a few years ago we supposed to be firmly anchored, are in movement. There is no aspect of human thought which is not in movement, and whatever might be our preference, this obstinate objective fact we must recognize and to it we must adjust ourselves as best we may. The problem which this circumstance presents to the Seminaries is of peculiar significance and difficulty. For to them is committed the double obligation of keeping alive the flame of pure, deep and abiding faith, side by side with this absolutely objective and honest spirit of inquiry. And that is a problem, which in my thinking is graver, subtler, more difficult, than that presented to any of our other professional schools. Because we find in the leading Seminaries throughout the United States men of sufficient intellectual stature to measure up to this obligation, because we find in a group like this here at Hartford, devoted men whose thought is committed to the honest, objective, study of evidence and the desire to see with open and sympathetic vision what the new world that is opening before us really means and is, we of the laity, we who are their friends, we who constitute the great community that they serve, may well feel a new confidence and hope.

And it is in this spirit, therefore, as representing the universities, if I may take on myself that great responsibility, that I extend to you peculiar greetings, President Mackenzie, and to your colleagues, and renew my congratulations and wish you Godspeed in your work.

PRESIDENT PENDLETON

Dr. Mackenzie: Members and friends of the Hartford Seminary Foundation: I count it a great privilege to be among those who offer to you today greetings and congratulations, and I regard it as a great honor to speak for the Women's Colleges on this happy occasion. The Colleges which I represent have a keen interest in the three institutions of this Foundation. Our relations with the three institutions are two-fold. You take our graduates. We take your graduates as teachers. Many of our graduates have sought the Kennedy School of Missions to secure the training for important posts in mission fields where some have been preëminently successful. Again, many of our graduates have found distinction in the field of Religious Education, and have sought to secure or to enrich their equipment in this school of Religious Education. The Colleges which I represent have undertaken to establish departments of Biblical History and Literature, free from Sectarian bias, and have sought for the equipment of those departments men and women who in scholarship and in personality shall be the equal of their colleagues in the traditional subjects of the Liberal Arts Curriculum. For the equipment of these departments we must in the future, as in the past, go to Hartford Seminary and similar foundations.

There is at once a great responsibility and a great opportunity to set before students the historical background of Christianity and to convince them that all the literature which advanced scholarship may bring will not detract from, but rather enhance, the imperishable quality of our Christian Religion.

Our congratulations today are therefore not entirely disinterested. In a very real sense the advancement of one educational institution contributes to the success of all. We therefore today offer you congratulations, Sir, with all good rejoicings for past achievements. We look forward to even greater achievements in the future and we confidently expect renewed stimulus and inspiration for our own work.

PRESIDENT COFFIN

Mr. President, I have great, very great pleasure in being here today to convey greetings from the institution which I serve.

There is a special reason why we can congratulate the Hartford Theological Seminary Foundation upon these new buildings. Twenty years ago when our directors were seeking to erect new quarters for our institution they went to the firm of Allen & Collins. We, sir, have lived in buildings which they erected for us for twenty years. And their comfort, as well as their charm, and dignity, are borne in upon us with increasing power every year. I am sure it will be the same, sir, with these noble buildings into which you come today.

In a book published only this last winter, Count Hermann Keyserling ventures the statement that we are on the eve of the most irreligious, or rather he adds, the most anti-religious epoch in human history. Whether that gloomy prognostication is correct or not, there are certainly indications of an anti-Christian movement in many places throughout the world. We are familiar with it in China, in Russia, in some other parts of the continent of Europe. We can see traces of it among ourselves. There is no university campus where one can not find today a group of instructors and students who feel that Christianity is an obsolete superstition, whose continuance is an affront to the intelligence of our time. There are magazines which make a subtle but continuous attack upon the foundations of Christian morality.

When we turn away from this company of emphatic opponents of Christianity, to look at the factors which are dominating the thought of our day, there are questions which give us pause. If one may venture to sum up the four most potent forces moulding men's thoughts at the present hour, I should venture to say that they are first, the scientific attitude toward life; second the industrial organization of the world; third, Democracy; and fourth psychology.

You may not agree. But look at those four factors: First, the scientific attitude toward the world: There is no question that science has rendered incalculable gains "for the relief of man's estate," to use Bacon's phrase: Further, there is no question but that Science rests upon certain assumptions which are congruous with the assumptions of our Christian faith. Every scientist goes forth assuming that the universe is intelligible and that it is a good thing for man to know it, and those two assumptions agree with our conception of a wise and a good God. And Science has her own method of arriving at her knowledge: The method of analysis, classification, and explanation by reference to some general law. This method is entirely valid within the sphere of science, but increasingly it

is becoming the dominant method in all education, and subjects in the curriculum, which do not seem to foster it, are slowly but surely dropped in many places from the curriculum.

Now, by analysis, classification and explanation through reference to some general law, we never arrive at personal relationships. We miss the distinctive quality or worth of individual things. We cannot analyze and classify a poem and get its unique message to ourselves. We cannot analyze and classify and explain by reference to some general law another human being and get his or her unique contribution to us.

I once had a couple in my Congregation who were not getting along very well. I went to the wife and said, "What is it that you have against your husband?" "He is always analyzing me." And I said to him, "What have you got against her?" "She's always comparing me with some other man." There was analysis and classification, and consequent domestic infelicity.

Love speaks after this wise, with our Yale Poet Edward Rowland Sill,

So why I love thee well I cannot tell;
Only it is that when thou speak'st to me,
'Tis *thy* voice speaks; and when thy face I see,
It is *thy* face I see, and it befell
Thou wert and I was, and I love thee well.

In other words, we get at other people by a passionate intuition. We appreciate and we interpret by something akin to them in ourselves, and that is the only way by which we ever reach personality. And along side of this scientific knowledge and the scientific process, religion must contend for this other pathway to reality which Cannon Streeter has so well spoken of in that book bearing the title "Reality" which he published this last winter: Appreciation and interpretation by something akin within ourselves. Appreciation of the Universe and its interpretation by the highest we know in ourselves, and a higher yet, Jesus of Nazareth. That is the only way in which we can re-establish Christian faith.

Take the second factor of which I was speaking,—the industrial organization of mankind. Commercial pursuits are the dominant interests of our Western world. They encourage certain virtues, thrift, industry, foresight, initiative. And these virtues are augmented by the Christian faith, and are in many respects congruous with the Christian faith. Indeed John Wesley, says in his Journal, in one place, that he thinks that Christianity is forever destroying itself. Christianity produces those virtues which beget riches, and then riches destroy the very faith which they have begotten.

Certainly today this industrial organization of mankind has provided our race with more comforts, more widely shared than has ever been known in the history of the world. But who will say that the industrial organization of mankind is friendly to and favorable to the religion set forth in the Sermon on the Mount.

Mahatma Ghandi, admiring Jesus, though he does not call himself his follower, decides he must disassociate his followers altogether from Western Commerce and even from Western Manufacture, and calls them back to handicraft. This is an impossible retrograde step, but we must sympathize, for with him we realize how hard for us Westerners it is to be Christians in our business.

Government is becoming more and more an agency for furthering the commerce or protecting the investments of its nationals. Today I think it is fair to say that the association of Christianity with imperialistic commerce is probably the greatest deterrent to the spread of the Gospel in foreign parts.

Take the third factor of which I was speaking: Democracy. One may say that Democracy is a vanishing idea today. One thinks of Fascism on the one hand, and of Bolshevism on the other hand, and the advocates of Democracy are not singing its praises with a lusty voice, as they did a generation ago. We see the difficulties in the path of democracy. In human selfishness, in human ignorance. In Nationalistic feelings, and prejudices, in the differences between men. No one dares minimize those difficulties.

Furthermore, we see that Democracy levels down as truly as it levels up and we fear the loss of some of the higher values which the race has acquired. And yet Democracy remains a potent ideal in the minds of men. It is at the back of the industrial unrest of the time. It is at the back of the nationalistic movements which claim for backward races their share in the places of privilege and of power. It is at the back of the widespread feeling that there must be some International organization of mankind which will safeguard the weaker peoples against the ambitions and aggressions of the strong and prevent the world from undergoing another holocaust. But our humanitarians of today, represented let us say by Communism, feel that God is anti-social, and so they bow him out from his universe, and in our American cities, it is not difficult to find many socially minded men and women who look upon religion as hostile to their social aspirations.

Many of these humanitarian workers have not considered what is the faith upon which they base their hopes for democracy. Does not democracy rest upon a three-fold faith. Faith in the capacities of the ordinary

man; faith in the power of ideals; faith in this universe as friendly to human brotherhood. Well now, look at those three faiths. And are they easy to hold? Faith in the capacities of the ordinary man. Men are lazy, stupid, selfish, as we know them. Faith in the power of ideals. Ideals have been at a discount since the war. We have seen ideals crucified,—buried. Faith in the universe as favorable to human brotherhood: Our scientists tell us that this planet upon which we stand will some day be as dead as the moon, that our human race will be as extinct as the dinosaurs, and if there be not some other place, or state, in which this human experiment can go on, what zest have we for toiling, hoping, struggling for Democracy?

Is it not just here that we must undergird Democracy with our Christian faith? May I venture to say that I think that in our Christian doctrine of the Trinity, we have just the faith upon which democracy can base itself? You and I believe in the capacities of the ordinary man because in one human life, a carpenter, in a subject race in a corner of the Globe,—the fullness of the Godhead is embodied,—and he offers the same Divine life to all who follow him. We believe in the power of ideals; not because we see them everywhere triumphant, but for us they are not the projections of man's aspirations, but the breath of the Divine Spirit in man. We believe in this universe as favorable to human brotherhood, because we believe that back of and in it is the God and Father of our Lord Jesus Christ who assures to all his children enough and to spare, here or anywhere else, so long as we will use it in the justice which Christ commends to his brethren.

And the fourth factor that I spoke of was psychology: Psychology is increasingly becoming the most interesting study, not merely in the university curriculum, but in the theological curriculum. There is no question of the effect it is having, beneficent effect in most regards, upon art, upon literature, upon education, upon ethics, upon religion. It is mapping out what is in man, letting us understand ourselves. And yet, there is no question but that Psychology usually approaches man from his physical side, and therefore tends to de-personalize him and give him a mechanistic interpretation. Furthermore, Psychology has perhaps not unnaturally been very much interested in abnormal cases of humanity, studying insanity, emotional disturbances of one kind and another. It has not evinced the same interest in sane and normal people who fortunately still constitute a reasonable proportion of the human race.

On our university campuses today I think it is fair to say that Psychology causes more difficulty to Christian faith among students than perhaps any other subject in the University curriculum. Psychology

may be either our most potent ally or our most serious antagonist, advocating atheistic materialism.

Let us recall that psychology is science, not metaphysics: it can teach us how man may behave; it does not tell us how a man ought to behave. The ethical standard lies beyond its purview.

A book published this last winter, entitled, somewhat grandiosely, "My Idea of God," contains from some Christian Ministers, statements that God is for them the personification of human wishes, or of human ideals akin to Alma Mater, or Uncle Sam, or Santa Claus. One feels that unless we re-establish Christian Theism as the basis of our psychological investigation, man's religious life is just a vagary, following after delusions, a God who is no more than man's aspiration, personified, and cannot relate him to this cosmos. Religion on that basis is quackery; Jesus of Nazareth is a Supreme Charlatan.

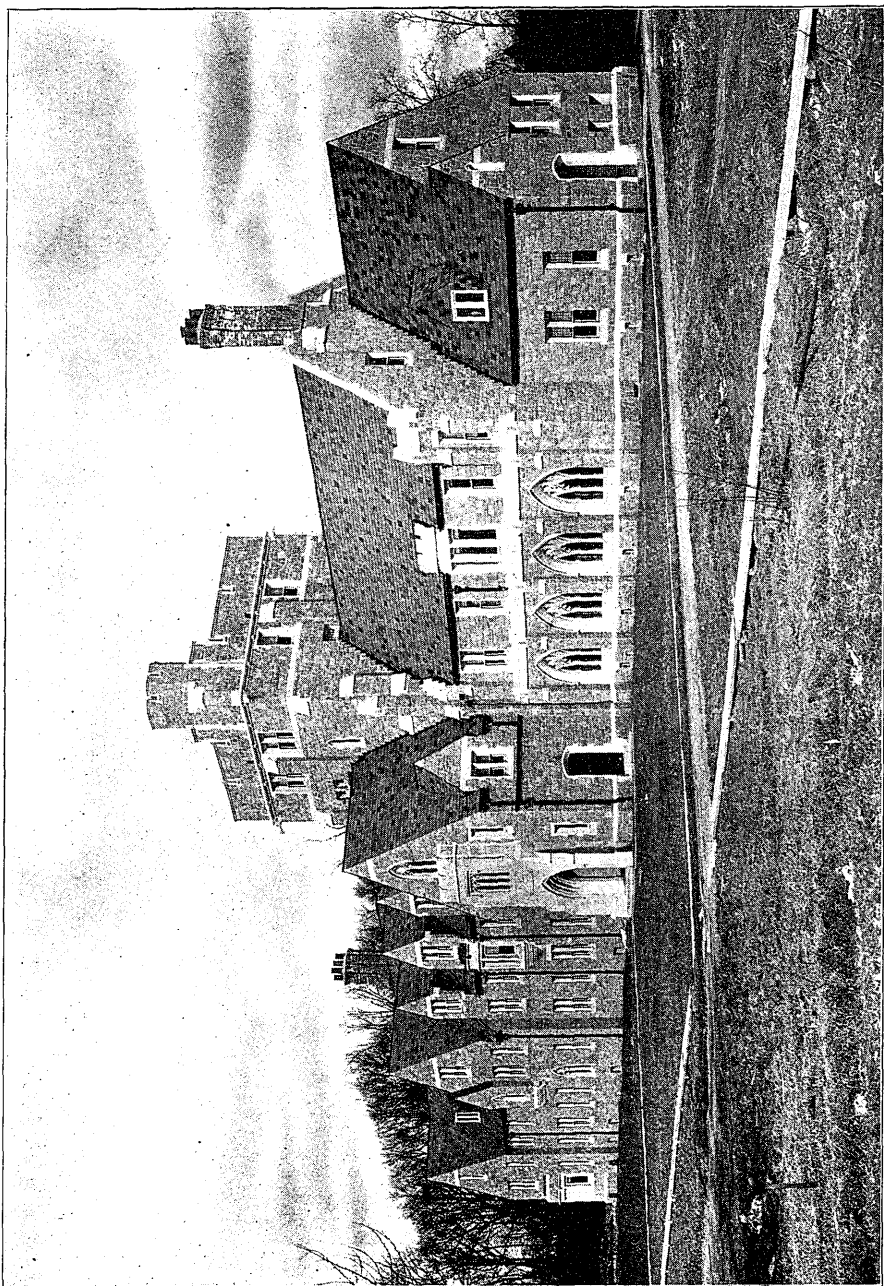
I have analyzed these four factors in a hasty fashion, simply to bring before us the remark with which I started, that we are living in a very difficult age for the Christian faith.

Therefore I welcome this token of an institution of Christian learning, which is enlarging its borders and setting itself to render a yet greater service in training leaders to meet this difficult day. It may be that Count Hermann Keyserling is correct. If so, let us say that the Christian Church has time and again survived dangerous and difficult epochs. Indeed, to contemporaries, time and again, the Christian faith has seemed to be in a state of decline, often on the verge of collapse, but the collapse never came. And while we look open-eyed at the difficulties on the horizon, we tell ourselves that they that are with us, are more than they that are with them. We are followers, as President Mackenzie had so eloquently said today, of a triumphant leader.

If the students of this institution go out to interpret to the world of our time the mind of Jesus Christ: go out to interpret it skilfully, honestly, lovingly and seem to fail, their failure will be of greater service to mankind than other men's successes.

NOTE.—Many gracious letters of felicitation were received from individuals and institutions, some being beautifully engrossed, and also personal letters appropriately congratulating President Mackenzie on his significant contribution to Theological Education, which the completion of these buildings marks.

The Annual Convention of the Diocese of Connecticut, which was held at this time, sent over the signature of its President, The Right Reverend Chauncey B. Brewster, a message extending "congratulations to The Hartford Seminary Foundation on the occasion of the Dedication of its new buildings, and good wishes for the splendid work it is doing for the advancement of the Kingdom of God."



MACKENZIE HALL

DEDICATION BANQUET

The Dedication Banquet was given at the Hotel Bond on Wednesday evening and over six hundred persons attended. Charles Welles Gross, Esq., of Hartford, President of the Board of Trustees, presided.

In addition to the opening address of the presiding officer, after-dinner speeches were made by Hon. Norman C. Stevens, Mayor of the city of Hartford; President Thomas E. M. Jones, Ph.D., of Fisk University, who graduated from the Seminary in 1915; Dean M. W. Jacobus, D.D., of the Theological Seminary; President Remsen B. Ogilby, Litt.D., LL.D., of Trinity College, Hartford; Rev. Oscar E. Maurer, D.D., Pastor of The First Church in New Haven; Rev. Warren S. Archibald, Pastor of the South Church, Hartford; William Ives Washburn, Esq., of New York—senior member of the Board of Trustees (since 1894); and President Mackenzie, of the Foundation.

As was inevitable, and appropriate, at such a time the addresses, in addition to the permeating flavor of cordial goodwill, were made vivid by many pleasantries local and reminiscent suggested by the occasion. It is regretted that this genial savor cannot be imparted by the report.

After the address of President Jones, the Fisk Jubilee Singers rendered in their characteristically effective way three of the "Negro Spirituals."

MR. GROSS

I count it a very great honor that I should be the one to speak on behalf of the members of the Trustees of this Institution, and welcome you to this occasion. The Trustees of Hartford Seminary Foundation have invited you all to come here tonight to celebrate on this joyous occasion, the results of the past ten years—in fact, of the past forty years—of the history of Hartford Seminary.

After years of effort, and years of doubt, with the war intervening,—wondering when it would be possible to go on with our plans, we are this year on our New Campus, in our new buildings. In the first place then the construction of the buildings, and the occupation of our new campus is the cause for congratulation, and the cause for rejoicing, and we have asked you to come here and rejoice with us, and with the faculty, and with the students of the institution.

Those buildings—the five buildings which we have built and paid for—Mackenzie Hall, built by the friends of Hartford and vicinity almost

entirely; Knight Hall; Avery Hall; Hosmer Hall; Hartranft Hall—all the names of distinguished Hartford people—that means something to Hartford, as it does to us. The buildings are things of beauty. Here is a distinct contribution to the life of this beautiful city. The buildings were designed by a distinguished Architect, who is a member of a Hartford family, Mr. Charles Collins. They were built by two Hartford men, Mr. Bartlett and Mr. Brainard, the latter the son of the Lieutenant Governor of Connecticut. And, as I say, the funds,—practically all the funds,—for all these buildings, came from Hartford, and vicinity.

So there we have the physical evidence of the continuity of interest of Hartford from the time that James B. Hosmer gave Hosmer Hall to the Seminary on down to the present time. And we hope that that interest will continue for decades more.

We were able to dispose of the Broad Street plant so that we continue Mr. Hosmer's name with the new Hosmer Hall, as his name was placed upon the old Hosmer Hall in the late 70's.

But back of the physical plant, which is the cause for rejoicing, there is a deeper thought in our minds, and a deeper cause for rejoicing. We call it the Hartford idea, because we think that the idea that is back of the Hartford Seminary Foundation germinated in the Hartford Theological Seminary, and has come down through years to the present time,—we think we have demonstrated it as a successful means of operating a University of Religion. Dr. Hartranft, as Doctor Mackenzie so often says, had the idea of what Dr. Mackenzie and his associates in the next generation have been able to accomplish, an Inter-denominational University of Religion, training men and women for all forms of Christian service.

At the heart of the institution is the old Hartford Theological Seminary, properly at the heart of the institution, because that institution trains pastors and preachers for the Churches of the country. And the Churches and their pastors will always be the heart and the center of all religious work, and religious life of the community.

The next step was to recognize the need for trained lay-workers. And that idea originated in Springfield in 1884, when Dr. David Allen Reed, who called to his assistance Professor Edward H. Knight who we are glad to say is the Dean of the School of Religious Education today, so that we have there the continuity of that idea coming into Hartford Seminary through the Hartford School of Religious Education.

The next School was the Kennedy School of Missions, with the idea of training men and women for work in the mission fields, along scientific lines of high scholarship, and abiding faith, taking trained men, trained women, out of our colleges, and giving them an education adapted for the

country to which they are going. Geography, Religion, Language, the Economic situation, and everything, to enable them to go there and to build upon what they found, rather than to knock down, as the old way was. Building on what they found, and building a Christian civilization in all the four corners of the earth. I don't think it can be disputed that Hartford is known in the farthest corners of the earth, because of the existence of her Educational Institutions, even more than she is because of her industries.

That idea started in a formal way, with the organization of the Foundation as a chartered corporation in 1913. The War delayed the consummation of that idea in the new buildings. But since the War in the last five years we have erected five buildings, and now we are working on the new Campus.

Carrying out this idea of a University of Religion, I wish you all could have heard President Angell this afternoon demonstrating the worth and the need of a religious university. An institution pledged to no creed, pledged to no particular denomination, but pledged to the pursuit of truth and pledged to the training of Christian leaders, free to formulate their own views, state their own faith in their own language, and to visualize the future in their own way. No man in Hartford Seminary, whether he is President, Professor, Trustee or student, is obliged to subscribe to any creed, or to accept any doctrine which he does not believe himself. He is absolutely free to seek the truth, as he finds it, and to formulate his own beliefs. The institution is Inter-denominational, rather than Un-denominational. I think an Un-denominational institution loses touch with the Churches. An Inter-denominational institution keeps touch with all the Churches of all denominations. And we have students in the three Schools, from twenty, thirty or forty denominations. There is hardly a denomination that doesn't send students to us, in the Seminary, in the School of Religious Education, and in the Mission School through the great mission Boards of those different Churches. No man is asked to change his faith, and no man is asked to go back on what he believes. These men of all denominations, men and women, are here taught to work together in harmony, for the advancement of one end—the Kingdom of God, and when they go out from here, they will be able to work together in the different denominations in a better way, I believe, than if they had not been here.

That briefly is the idea that Hartford Seminary has been inculcating all these years. We have had this last year the largest number of students we have had in the Foundation. We anticipate we will have a larger class next year, from things which we hear. We therefore look

forward optimistically into the future. Nothing that we have in the line with these ideas, is in any sense copyrighted, or claimed for our own. We claim it as a contribution in the cause of religious education, and when others use those ideas we rejoice with them as we rejoice with them in all their good fortunes in the advancement of the cause of religious education. That is the larger idea which we have asked you to come here to celebrate with us as we see its fulfillment in this new Campus. And we have brought to this table tonight friends of ours from different stations and different occupations, to greet you and us in a common expression of joy over what we are and have accomplished.

The first of these greetings will be brought to us by the Chief Magistrate of this no mean city: I have the Honor to present Mayor Stevens of Hartford.

MAYOR STEVENS

It is a pleasure to be invited to say a few words to you friends of this institution, and to those who have had such a wonderful part in building it up. To say these words on behalf of the City of Hartford, with the hope and with the feeling that what I say will to a very large extent represent the feelings of Hartford toward your institution. We feel that it is a very great benefit to us as individuals, and to Hartford as a city.

I feel that the people of Hartford rejoice that your dreams have largely come true, and rejoice in that wonderful group of buildings of which Hartford is so proud. We sincerely hope your institution will continue to prosper in the future as it has in the past. I wish you to feel sure that what the people of Hartford can do as individuals they will be glad to do, because they realize that without the cooperation of Hartford people, without the cooperation of others, no matter how wonderful your ideals, you cannot succeed. But it should give to you a feeling of pleasure to know the way the people feel toward your wonderful institution, and the remarkable work which you are doing.

PRESIDENT JONES

I have upon me, I understand, the very serious responsibility of representing that group of people who are as cordially hated and feared by College Administrators as about any other group of people with whom they have to deal,—those pestiferous Alumni. Well, I promised myself very definitely that I wouldn't make a speech—because I have something better for you. But I could not help having a twinge of sentiment when I went by old Hosmer Hall, and saw the remains of that place where I

violated all the Faculty rules by going over to the Mission School and picking out one of the finest women that ever lived, and she is with me down at Nashville now. And I tell you, whether there is anything in having both sexes there, it is the finest thing that ever happened in my life.

I wasn't interested especially in missions. But the next thing I knew I was out in Japan talking to a lot of Japanese, and it was all because Hartford Seminary existed, and because there was a School of Missions connected with the Theological Seminary. Perfectly wonderful years I had out there!

And because I went to Hartford Seminary, and because I got that person with me, and because I went to Japan, I had to go down to Nashville, Tenn., to take charge of Fisk University, started by Congregationalists. I came on as a Quaker: but I don't know now whether I am a Quaker or not. I am all wrapped up with Southern Baptists and shouting Methodists etc. We went there in October, and month by month the thing has been going—the spirit has been moving in us until I am just like one of those negro preachers who shout Amen! Amen!

We have with us tonight the Fisk Jubilee Singers, and when you hear them sing you will know why I say "Glory Hallelujah"!

DEAN JACOBUS

It has been very pleasant to have beside me at the table this pupil of mine of years ago—this President of a progressive University of today. It makes me think of the many men these many years who have come to Hartford and, after their three years, gone from it into their life work.

They are still coming, and most of them write me before they come, seeking I suppose whether they ought to come at all. When men write to me about coming to Hartford Seminary they are accustomed to lay before me a varied assortment of questions. They are not always the same questions by any means. Once in a while they ask me how many men we have got enrolled in our student roll. And I answer—well, I answer along generous lines. Once in a while, they ask what kind of Professors we have got on the Faculty, and I answer—on more generous lines. More often, they ask me what accommodations we have for married students, and—after deliberation, I answer on lines that might seem to fail somewhat of being enthusiastic. But most often, they ask me a very plain, practical question: "What student aid can Hartford give me? And, more than that, what opportunities has Hartford to offer me for working my way through?" And I answer on lines that place before them the policy of Hartford Seminary with reference to those things,—that we

grant financial aid to men who need it, only so far as it will lift off their shoulders the burden of outside work that saps the strength and robs the time and destroys the thought that they need for the work that they have come to Hartford Seminary to do.

Then I begin to answer some questions that they have not asked. That is always a privilege you know. I remind them that the preparation that they are supposed to be seeking in coming to a Seminary is based on the principle that you cannot educate people; you can only help them to educate themselves—at least in a democracy. And as far as Hartford is concerned, I remind them that they are going to be educated—that is to say, they are going to be helped to educate themselves—in a scholarship that will be adequate to the great work to which they have consecrated their lives, and in a spiritual living without which any scholarship that they may secure will be helpless in its influence upon the lives of those to whom God is sending them.

Now, I am perfectly willing to confess that sometimes that ends the whole correspondence. They do not see things that way. I do not know how they do see them. Whether they do not want to be helped to educate themselves in scholarship and in spiritual living, or whether they think that these things should be imposed upon them by the Faculty to whom they come, I do not know. But sometimes that ends everything—and they never come to Hartford.

But more often, I am glad to say, it wakens in them a vision of the preparation that they are seeking—a vision that shows it to be something so far larger and grander and more significant than they have ever thought it to be that they come to it with an entirely new idea, and with us in the fellowship of study they prepare themselves to take up the work to which God has called them.

Now I have no idea that that sort of correspondence prefaced the coming of students to that Theological Institute at East Windsor, in which the present Hartford Seminary had its beginning: I question whether there was any correspondence at all. To that Institute those students came, because they knew that if they wanted a safe and sound place where they could be prepared for the Gospel ministry, there was no other region in the whole of southern New England where they could find it, and they came without wasting time and asking questions.

But, when they got here, what did they find? I believe when they came out to that old Institute in East Windsor Hill they found essentially what those who have followed them have found in all these years, and what men are finding today. They found the finest quality of scholarship, as that day understood what scholarship was; and the best of spiritual

living, as spiritual living was understood and practiced by the best of men of that day.

Then, after the Civil War, the Institute came into the city,—first, among the homes on Prospect Street, and then later, among the homes on the Hill. But I do not think that the present kind of correspondence was carried on even then. There may have been more letter-writing than there had been thirty years before. But still, the students came without asking many questions, because they knew that here was a Seminary that still had an acknowledged reputation of standing for the stable verities of Theology. And if that was what they wanted in their preparation, they knew that this was where they were going to get it, and they came. But when they came, they found essentially what the men found thirty years before, and what the men in these sixty odd years since have been finding—the finest quality of scholarship and spiritual living as that day understood what these things meant.

And I do not believe there were many of that day who had a light idea of what scholarship and spiritual life meant to such a “Prince in the Realm of Truth and Light” as Dr. Hartranft and those men that gathered with him on the Faculty of that time. That four men on that Faculty should have been on the Commission that revised the two hundred and seventy year old Authorized Version, and gave us the Revised Version of our day; that two men on that Faculty should have been chosen to aid in that great undertaking of editing the Ante-Nicene, the Nicene and the Post-Nicene Fathers; that three should have been asked to help in re-conditioning the voluminous Lange and Meyer’s Commentaries; that one should have gained a national reputation by his researches in Church History, and another even a wider reputation for his contributions to the science and history of Music; and then that the monumental learning of the Leader of them all should have set itself the task of bringing to the knowledge of the continents the hidden and forgotten influences and forces of the Protestant Reformation in that massive work which is now nearing its completion, and will, as it already has done, show Hartford Seminary to be a place of scholars—well, it looks very much as though the young students who sat at the feet of such men as these were likely to find a creative scholarship in the instruction that came to them, and I have no doubt that in that scholarship they discovered the power of a spiritual life.

Since that time, Hartford Seminary has gone on its scholarly and spiritual way, always expanding in its methods and work of education, until you see it as it is today, a great Foundation, on which are built these Schools for the training of leaders in the great ministries of the Church, with the greatest ministry of them all always first and at the front.

Yes,—but you say, that is all right: We will let you go on and talk about the scholarship out there at East Windsor Hill, we will let you even talk about the scholarship of Dr. Hartranft, but you know that in these last twenty-five years scholarship has been growing very much more profound, and very much more liberal. That is very true. But I want you to consider this thing: Hartford has always been at the fore in that deepening and broadening scholarship, and has always kept vital that spiritual life that has made it possible for such scholarship to win its way of power in the thought and life of the Church. For remember: In all her advancing scholarship, Hartford has kept always to the middle of the King's Highway. Truth, around whose eternal realities and verities she has always gathered her thinking and her teaching, can hold that middle road and still advance. It cannot advance unless it does. The extremes of Fundamentalism on the one side, and of Modernism on the other side—what are they? Tangents! And tangents can advance only as they bend backward to the essential path where progress alone is possible.

You can have all sorts of experiments with truth; you can undertake all kinds of adventures with truth—on the side. But you can only advance with truth along straight lines. And spiritual living can live only with truth that advances.

There is the scholarship and the spiritual living of the Hartford that has been—of the Hartford that is today—of the Hartford that is going to be and must be:—and I want to say to you tonight, that, unless I mistake what I see, and misunderstand what I hear, and fail to realize what I know, Hartford Seminary has today taken a giant stride ahead.

PRESIDENT OGILBY

I bring you a word of greeting for Trinity College. We are glad indeed to have a share in the greetings of the day. May I take advantage of this opportunity to call attention to two ways in which Hartford Seminary is a help and blessing to us. First of all, we, as the other institutions of higher learning in this community, find it a great stimulus to our Faculty to have as associates in this community men of trained intellect, of keen learning, and with a passionate devotion to truth.

And then too I like to think of another advantage that comes to us, perhaps a little more indirect, and not so obvious. I am thinking now of my young men. Those who go into the laboratory—those who are taking a scientific course, need no spur to arouse them to the realization that the search for truth has got to be relentless, daring, and absolutely fearless in

its attitude toward a possible objective. Many students, however, come to College these days with their attitude towards religion largely governed by the conservative attitude, perhaps rightly conservative, of the homes from which they come. They come, perhaps, not at all ready to understand that the search for truth in the name of religion demands fearless consecration, and an attitude of daring in its search. It is good for my young men to feel that here in Hartford is a theological institution consecrated to the preservation of the glory and the truth of the past; but forever looking onward and upward, and beckoning young men forward in the paths that lead toward truth.

We thank you, sir, for the light that you are giving.

DR. MAURER

There are some very good reasons for the pastor of the First church in New Haven being present at this occasion. Thomas Hooker helped to ordain and install John Davenport. But the final clauses in that speech of President Angell this afternoon in which he pointed out the gradual disappearance of, or between, the Hartford and Yale brand of Theology is added reason for the gracious invitation whereby a successor to Nathaniel Taylor is invited to sit on a platform at the dedication of buildings of an institution whose first president was Bennet Tyler. That rounds out the whole great story.

Now I have a perfectly splendid speech, which will not take over twenty minutes to give, about The Relation of the Small College to the Theological Seminary. Inasmuch as I am officially a representative of Beloit College, and was requested to make such a speech, I suppose I ought to make it. But I'm not going to do it. I am going to save it for another occasion. I do bring the cordial and hearty greetings of the Churches and fellowship of New Haven. We rejoice with you in the coming to reality of this magnificent dream.

Many have had a part in it; but I know you believe with me that he who is still at the head of this institution, through the purity of his own personality, and the integrity of his character, has been the great factor in bringing this dream to reality.

MR. ARCHIBALD

I am going to follow my text. Dr. Mackenzie gave me a subject. He asked me to speak tonight on the Ministry, setting it forth so that the people here would have recalled to their minds what it stands for, and something of its glory. To that great subject I address myself. And to

one aspect of it in particular, the aspect of the ministry which we call in New England the learned ministry.

The ministry is composed of men who are consecrated to the service of humanity in the spirit of Jesus Christ for the glory of God. Of that high vocation, there are three qualities. The first of these qualities, a man must win for himself. The second of these qualities is a gift from God. The third of these qualities is a gift from the institutions of learning.

The first of these qualities which a man must win for himself is his own moral character—his own moral integrity. It is said in the Gospels that Jesus grew and that word in the original means literally that he was hammered out like a piece of iron on a blacksmith's anvil, until he came into the glory or to the glory of God in human life.

The first requisite is moral character, and no man can give that gift to another man. He must win it himself.

The second requisite is the Divine Fire. A minister must be inspired. A minister must be interesting. A minister must make his people in his congregation feel that something of a coal from the very altar of God has been placed upon his lips. That is a gift from God.

The third requisite in this vocation is a contribution of learning, and of scholarship. This is the gift of the discipline of humanity received from the higher institutions of learning. And to that aspect of my topic I address myself in particular at the request of Dr. Mackenzie, "The Learned Ministry."

Now I always feel safer when I take a text. I feel like a broad jumper who has a take-off. When I have a text I feel at home. And I take my text for this topic, The Learned Ministry, from a book, familiar to the students of the origin of this country. It was printed in London in 1643, and it is called "New England's first Fruits." And in that old book you will find this sentence: "After God had carried us to New England, and we had provided the necessities of livelihood, built our houses, reared convenient places for the worship of God, and settled the Civil Government, one of the next things that we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the Churches, when these our present ministers shall lie in the dust."

There is my text. Now, I want to emphasize two facts in relation to that text. The first is this: There is a great tradition proceeding from the experience and reality of the men who formulated that sentence. It is the Puritan tradition. It is the Protestant tradition. It is emphatically the New England tradition. Our Churches have stood from the beginning for a learned ministry.

Foster, in his history of New England Theology, recalls to our attention the statement which appears in "Magnalia," that seventy-seven of the first ministers of New England were graduates of Oxford and Cambridge. When Jonathan Edwards was a student at Yale College, reading Leibnitz at the age of fourteen, and reading so eagerly that it was said he was like a miser gathering his gold,—when Jonathan Edwards was a student at Yale College, he was mastering the great thoughts of Leibnitz and coming by his own colonial pathways of thought to the same great conclusions of Berkeley. It was as a country minister in Great Barrington, and later in Newport, Rhode Island, that he made it a practice to expound to his people every chapter in his Bible. And that exposition was attended by the most diligent perusal of the books in his study. Says Professor Park: "These men tasked themselves as if they were built of antediluvian mold and their days of study were twelve hours, fourteen hours and sixteen hours long. Nor did they simply read books. They thought, and they applied their thoughts to the results of their reading."

One of the men who went as a student in the days when there were no theological seminaries, to the home of one of these ministers, old Dr. Emmons in Franklin, says that the first evening he was there, he was sitting beside the fireplace with Dr. Emmons. In the course of the evening, and as they sat before the fire, one of the brands in the fire broke and fell to the hearth. The young man politely went forward, put the brand back on the fire, and then taking the tongs which he had used, replaced them on the left of the jamb. A few minutes later a brand again fell. Once more the young man went forward and replaced it. The Doctor noticed that he put the tongs on the same side with the shovel, and very carefully old Dr. Emmons went up after the young man, and put the tongs on the right. He did that two times. The young man said to himself, "I wonder why he did it." And when a third time the brand fell from the fire, the young man went forward and again replaced the fire and again in order to find out what the old Doctor was doing, placed the tongs on the left with the shovel. Then the old Doctor corrected him for the third time, and turning to the young man said: "Young man, if you are going to live with me, you may as well learn now once and for all, that I always keep my tongs on the left side of the fire, and my shovel on the right." Now he said, "I learned from that one of the most important maxims to the theologian: Never to put on the left hand what belongs on the right." Always to keep apart what ought to be separate. Never to confuse things which ought not to be confused, and always to be accurate in little as well as in great things.

Those men were taught to think as well as to read. Those men were

taught that the ministry of these churches was to be a learned ministry. That is not only a tradition. It is a present possession. Surely a man listening to Dr. Coffin this afternoon must know that if there ever was a time when we needed learned ministers in the Churches this day is the day. What do we mean by such a learned ministry? Not simply men who are "dry as dust." Not simply men who have gathered facts together. They must have what one might call a university temper and edge. They must be able to hold their own with other university men. Some of us like to go to the University playing fields and see our athletes. A university athlete is one that can hold his own with other athletes from other universities. If he is a sprinter he must run his hundred yards in ten seconds, or nine and four-fifths or nine and seven-tenths. The minister today in the learned ministry is the man who can hold his own in the intellectual race and in the mental contests. He has the opportunity of reading far and wide. He is not confined to a narrow rut. He is not limited to one field. To him is given the blessed privilege of sending his reading to far-off seas, and far-off lands, and bringing back rich cargoes to his people. Such a minister is like Chaucer's Clerk of Oxford: He would rather have twenty books clad in black and red than anything in the way of clothes and property.

A minister of the learned ministry, is not only able to hold his own with the university men: is not only a man of wide and far reading, but he is today, as his fathers were, a thinker. Now it has been said by wise people who know our American people, that our quality as thinkers has this character, we catch on quickly to a new idea, we catch on quickly to a new thought. But, the minister must do more than that. He must do as Abraham Lincoln did,—think, by bounding his thought north, south, east and west. It is comparatively easy to think in the way of catching on to the new idea. It is hard and requires the patience of one who called himself a companion in the patience of Jesus Christ to think around and through a subject. And more than that is required from the thinking minister. He must get down beneath his subject. It was a mediaeval legend, but a golden legend, which said that our Lord after the crucifixion went down into Hell and preached to those there. The thinking minister is a man who goes far beneath his subject, into realities deeper than the grave, deeper than sorrow, deeper than death. And more than that, the thinking minister must not only be quick with the new vision, bounding it with the patience of a companion in the patience of Jesus Christ, thinking far below, to the structures of the idea. He must in the words of Milton, put his singing robes around him and rise far above his subject until he sees it from the point of view of the eternal.

Dr. Moffat in his translation of the New Testament, translates a very famous passage in these words: Peter, the disciple is speaking to his Lord and Master, and Jesus turns to him and says, "Peter you don't think like a God. You think like a man." Now, then, when a minister with his singing robes about him, and for a garland nothing less than the very mind of Jesus Christ, rises high above his subject, then he sees it from the point of view of the eternal.

This is the ministry that we inherit. The ministry of scholars, and of stewards of the mysteries of God. And what is its glory? For it has a glory: its glory is in Jesus Christ. In the Cross of Christ we glory. In the Gospel of Jesus Christ we glory. In the Church of Christ we glory. And such a man going to his desk, as with his scholar's gown about him, finds his desk to be the very altar of God. And such a man going in and out among his people, letting not rain nor thunder prevent him from visiting the very farthest in his parish, will discover that heaven is not made up of golden streets, and gates of pearl. Heaven is made up of human people who have been the lights of the world in their several generations. Something of heaven is already nigh him in his parish, and from that over-arching human kindness, there will come a voice, and he will know it and hear it, and it will be saying to him: "Holy is the true light, and of unfading splendor, lending radiance to them that have endured in the conflict, wherever God has prepared for them a home of felicity, wherein they rejoice with exceeding great joy."

MR. WASHBURN

Not having expected to speak at all, I have no speech to give, only to say that I antedate both the President of the Seminary Foundation and the President of the Board of Trustees. My experience goes back to the times of which the Dean has spoken when Dr. Hartranft was here, and when that dream, which has seen concrete realization today, was not only his but was that of the then Board of Trustees.

The feeling I have, coming as I do from that desolate little village at the mouth of the Hudson into this goodly city of Hartford, is a wonder what I am here for. But in this friendly company I feel quite at home. This reminds me of home, and I want to say right here that I know of seven hundred and fifty thousand dollars, at least, that have come from the City of New York for this excellent Hartford institution. That is all very well—all as it should be. And I want to say from my experience with this Seminary, which extends now for many years, that I can endorse it as being worthy of the utmost support.

When I came into the Seminary we had a very stiff creed. Hartford Seminary has abolished that creed; but it has not abolished the ever-underlying principles of that creed. The principles which go for the making of the kind of ministers you have heard described here tonight, and I simply want to add the word from my own experience here,—that whatever has been done for Hartford is worth while. Whatever shall be done is still more worth while. And the proof of the story is in the products of the Seminary.

PRESIDENT MACKENZIE

Mr. Gross, and my beloved fellow citizens of Hartford: It has been impossible to look over this gathering tonight, to listen to the speeches that have been made to us, and not to think over the long story of the relations between Hartford and its Theological Seminary. I have been running over in my mind a few of the names of those who laid the foundations of this institution after it had come into this city.

There was James B. Hosmer, who was a Trustee from 1841 to 1878. I learned the other day, from Arthur Shipman's excellent account of the history of the Society of Savings, that James B. Hosmer was for twenty-eight years President of that institution, thus holding one of the highest honors that Hartford business men can confer upon one of their number. He it was who built the old Hosmer Hall on Broad Street. I thought of Newton Case, Trustee from 1855 to 1891, the man who became so intimate with Dr. Hartranft and came to share in his vision concerning our great Library; who in his lifetime gave untold thousands for the purchase of various most valuable collections of books from Europe—some of which are unique in America. In his will he left an estate which so largely underlies the secure structure of the Seminary financially. And I thought of John S. Welles, and of the way in which the Fellowship that is named after him is conferred, every other year, upon the best student of the year. How many men have gone to other centers of learning, to other lands, and garnered wisdom and made themselves still stronger and deeper scholars, on the strength of that gift! A large part of the John S. Welles fund is used to enable men to do what Dr. Jacobus has described to us tonight so well, to pursue their studies here without having to wear themselves out in the effort to "work their way" through.

When one realizes how those investments have enabled successive generations of men to occupy positions of influence and do noble work at home and abroad, I wonder if we can think of anything that would have been more beautiful, more gainful to their own satisfaction, as an investment of their means.

I think of Jonathan Morris, Trustee from 1882 to 1899, so strong and loyal in the darkest days; I think of Jeremiah M. Allen, Trustee from 1877 to 1904, the President of the Board of Trustees at the time I was called here, and who died just as I came to the city; I think of Francis B. Cooley, for ten years a Trustee, whose family have been so valuable and loyal; of Lyman B. Brainard (Trustee 1900-1916), for years an efficient President of the Board; of Charles M. Joslyn, Trustee from 1907 to 1920. Of Rowland Swift (trustee from 1868 to 1902) steadfast to the purposes of the Seminary, and its wise financial counsellor. I think also of the diligent financial service of Atwood Collins (Trustee 1903-1926), and of the great gifts of Samuel P. Avery, which erected two of our beautiful new buildings.

How many of these men are remembered today, and mentioned now before this great assembly because of the work that they did for this institution! I have made the boast that there is no city in America that in proportion to its population has given as much money to the great cause of religious education in the broad sense of the word as our city of Hartford; and no one has been able to suggest any parallel. It is a splendid thing that Hartford should have taken to itself a Theological Seminary, that so many of its citizens should have had the vision to behold and grasp and realize what that institution stands for in the life of the Church, and therefore in the life of the people as a whole. It is not the kind of institution that seems to have attracted enthusiasm, confidence, devotion, self-sacrifice, in the same way at other places. But here, Hartford, long ago somehow learned to do this. And while there were no doubt people who wondered why their fellow-citizens did this thing, their wonder I think has gradually waned, for the thing has grown from more to more.

We do not know what Hartford Seminary Foundation is yet going to become. But what we do see is that what was once a little theological school of five or six professors, with thirty or forty students, has now grown into a group of schools with twenty-five or thirty professors, with more than two hundred students, and that they cover an ever-wider range of subjects, fields of study, fields of instruction, and forms of instruction that were unknown anywhere one hundred years ago in this land.

People sometimes ask whether we have not come to the limit of our growth. People speak as if the opening of these buildings and their dedication marks the climax of the history of the institution. Why, this is not a climax! This is a beginning! As soon as we look around and find what we are doing we see more to be done—as soon as we grasp we find the limits of what we grasp; as soon as we look abroad upon the enlarging Church of Christ we see the further reaches of what yet can be done, in education for Christian service.

I am not going to describe these larger fields that are before us. I am not going to seem for a moment to be asking tonight for anything. We are rejoicing in what has been. We are rejoicing in what is. I only want to suggest in these few moments that you allow me at the end of this delightful evening that you do not let anyone in Hartford dream that the institution has yet got to its fullest growth. Some of us are coming towards the end of our terms of service. We are looking over the edges of time. Some of us wish that some of these glad and beautiful things had happened a few years ago, and we would have been even further on than we are today. In the providence of God delays have come. But in the providence of God great triumphs have been achieved, and we who believe in that Divine Providence and try to lie quiet and still upon the beatings of that heart, we know that the best, even beyond this best, is yet to come. We are looking forward with eyes that may seem to look through the eyes of others, and hands that may seem to be working through the dream-hands of our successors—we look forward, and we wonder and we dream, and we know that the Hartford Seminary Foundation shall yet become greater, wider, more beneficent, more powerful than it is today.

I have said these things because I am quite sure that the citizens of Hartford will allow me at this stage of my life, and at this stage of the life of this institution, to say: Believe in it; believe in it for the future, believe in it as you have believed it in the past! Pray for it! Serve it as God may give you power to serve it! Believe that somehow there is created here an institution very different from any other in the whole country—an institution, just because it is so different and because of the qualities that make its difference, which is going to stand for the evangelical Churches of Christ in this land as something so distinctive, so full of meaning, so full of blessed influence, that they who put their lives into it, and give their enthusiastic loyal support to it will find in years to come joy and satisfaction in that giving.

I remember when one after another of those whom I have counted among the younger men on our Board of Trustees had talks with me about the matter, I said to them: "Now if you younger men of the city of Hartford will just put your heart and life into the trusteeship of this institution—if you will put your strength and your thought and your enthusiasm into it; if you will believe in it and work for it, I prophecy that within twenty-five years you will bless God that I ever asked you to become a Trustee, and looking back over life later on, perhaps you will say that among all the things that you have done that of which you are most proud is that you were a Trustee of the Hartford Seminary Foundation". And what I believe these members of the Board of Trus-

tees will find to have been true in my prophecy will also be found, I hope, to be true by all our fellow-citizens in this beautiful and glorious city of Hartford who in other ways give to the Seminary their confidence, their admiration and their support.

We have bid you welcome here tonight to this feast of joy. You have rejoiced with us over the Dedication of our new buildings. You have got a glimpse of still larger things to come, that are not yet on the solid earth. I trust that what has been said by others and by myself may encourage you all to say, "We believe in the thing more than ever". And if it is a unique institution, and if it is serving the greatest of all great causes, Hartford wants to make it even stronger, to make it worthy of the dreams of those who have thought the thing through, who have pled for it and worked for it, and shown at each step of achievement that the thing could be done, and shown at each step that there were still greater things to do, more worthy, more wonderful, more true to the Spirit of Him who is the Head of the Church. For it is a sacred work. Today, in that most beautiful and wonderful act of worship, wherein in prayer, that great audience of distinguished men and women helped us to dedicate those buildings to God, we realized that it is sacred work, the kind of thing that lives between heaven and earth. It is the kind of institution that cannot flourish unless it is well established on the earth, and cannot flourish on the earth unless it breathes something of the air of heaven. Sacred I trust it always will be! Because it has been created not by the hands of men, dreamed first not by the brains of men, loved first not by the hearts of men; but first loved and planned and then built before our eyes by the living Creator of the Church's life, the Saviour and Son of God.

REPRESENTATIVES OF EDUCATIONAL INSTITUTIONS

1583	UNIVERSITY OF EDINBURGH	William A. Neilson, Ph.D., L.H.D., LL.D.
1636	HARVARD UNIVERSITY	Reverend Warren S. Archibald, M.A.
1701	YALE UNIVERSITY	President James Rowland Angell, Ph.D., Litt.D., LL.D.
1746	PRINCETON UNIVERSITY	Professor Paul Van Dyke, D.D.
1754	COLUMBIA UNIVERSITY	Chaplain Raymond C. Knox, S.T.D.
1764	BROWN UNIVERSITY	Professor Henry Thatcher Fowler, Ph.D.
1766	RUTGERS UNIVERSITY	Reverend Arthur Adams, S.T.M., Ph.D.
1769	DARTMOUTH COLLEGE	Albion B. Wilson, B.L.
1784	NEW BRUNSWICK THEOLOGICAL SEMINARY	Reverend Charles Sterling Wyckoff
1791	UNIVERSITY OF VERMONT	Reverend Carleton Hazen
1793	WILLIAMS COLLEGE	President Henry A. Garfield, L.H.D., LL.D.
1794	BOWDOIN COLLEGE	James E. Rhodes, 2d, A.B.
1795	UNION COLLEGE	Reverend Rockwell Harmon Potter, D.D.
1800	MIDDLEBURY COLLEGE	Professor Myron R. Sanford, L.H.D.
1807	ANDOVER THEOLOGICAL SEMINARY	Harry Norman Gardiner, L.H.D.
1807	ANDOVER THEOLOGICAL SEMINARY	Professor Daniel Evans, D.D.
1814	BANGOR THEOLOGICAL SEMINARY	Professor Alfred Morris Perry, Ph.D.
1820	AUBURN THEOLOGICAL SEMINARY	Reverend William Deluce Barnes, S.T.M.
1821	AMHERST COLLEGE	Professor James Walter Crook, Ph.D.
1822	GENERAL THEOLOGICAL SEMINARY	Reverend William T. Hooper
1822	PRINCETON THEOLOGICAL SEMINARY	Professor Paul Martin, M.A.
1822	DIVINITY SCHOOL, YALE UNIVERSITY	Professor Frank C. Porter, Ph.D., D.D.
1823	TRINITY COLLEGE	President Remsen B. Ogilby, L.H.D., LL.D.
1825	THE NEWTON THEOLOGICAL INSTITUTION	Professor James Percival Berkeley, D.D.
1826	LAFAYETTE COLLEGE	Reverend Irving H. Berg, D.D.
1827	UNIVERSITY OF TORONTO	A. J. William Myers, Ph.D.
1831	NEW YORK UNIVERSITY	Lewis Bayles Paton, Ph.D., D.D.
1831	WESLEYAN UNIVERSITY	Vice-President Charles Ruglas Hoover, Ph.D.
1833	HAVERFORD COLLEGE	Professor Frank D. Watson, Ph.D.
1835	MARIETTA COLLEGE	Edwin Knox Mitchell, D.D.
1836	UNION THEOLOGICAL SEMINARY	President Henry Sloane Coffin, D.D.
1837	MOUNT HOLYOKE COLLEGE	President Mary E. Woolley, Litt.D., L.H.D., LL.D.
1837	UNIVERSITY OF MICHIGAN	William Madison Randall, M.A.
1839	BOSTON UNIVERSITY SCHOOL OF THEOLOGY	Reverend William George Chanter, M.A.
1839	UNITED THEOLOGICAL COLLEGE (MONTREAL)	Dean David Lakie Ritchie, D.D.
1842	OHIO WESLEYAN UNIVERSITY	George Ross Wells, Ph.D.
1844	OLIVET COLLEGE	Reverend Stanley F. Blomfield, D.D.
1846	BELOIT COLLEGE	Reverend Oscar E. Maurer, D.D.
1846	UNION THEOLOGICAL COLLEGE (TORONTO)	Professor Richard Davidson, Ph.D., D.D.
1847	OTTERBEIN COLLEGE	Reverend Otto W. Burtner, A.M.

1850	ROCHESTER THEOLOGICAL SEMINARY	Reverend Elbert Edward Gates
1850	UNIVERSITY OF ROCHESTER	J. Howard Bradstreet, M.S.
1852	TUFTS COLLEGE	James Strong Stevens, A.M.
1854	BERKELEY DIVINITY SCHOOL	Dean William P. Ladd, D.D.
1855	THE CHICAGO THEOLOGICAL SEMINARY	President Ozora S. Davis, Ph.D., D.D., LL.D.
1855	EUREKA COLLEGE	J. N. Crawford, A.B.
1855	GARRETT BIBLICAL INSTITUTE	Reverend Arch Tremayne, Ph.D.
1856	UNIVERSITY OF NEW HAMPSHIRE	Edward M. Stone, C.E.
1859	ADRIAN COLLEGE	Reverend John Newton Lackey, D.D.
1859	WHITMAN COLLEGE	Reverend Roland H. Bainton, Ph.D.
1861	VASSAR COLLEGE	Professor Edwin E. Aubrey, Ph.D.
1864	LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA	Professor Luther D. Reed, D.D.
1864	BATES COLLEGE	Whitfield N. Thompson, M.D.
1865	ANGUSTANA THEOLOGICAL SEMINARY	Reverend Julius Hulteen
1866	HOPE COLLEGE	Reverend Cornelius B. Muste, M.A.
1866	THE COLLEGE OF WOOSTER	Professor Clinton T. Wood, M.A.
1867	EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.	Professor William H. P. Hatch, Ph.D., D.D.
1867	FISK UNIVERSITY	President Thomas E. Jones, Ph.D.
1869	AUGSBURG SEMINARY	Reverend Asmund Oftedal, C.T.
1869	BOSTON UNIVERSITY	A. Philip Keeler, B. Bus. Adm.
1869	WESTERN THEOLOGICAL SEMINARY	Reverend George M. Duff, S.T.M.
1869	WILSON COLLEGE	Reverend Edwin H. Kellogg, Ph.D.
1869	YANKTON COLLEGE	Reverend Harold L. Stratton
1870	SYRACUSE UNIVERSITY	Reverend William H. Wakeham, D.D.
1870	ATLANTA THEOLOGICAL SEMINARY	Professor Frank L. Shipman, B.D.
1871	ELMHURST COLLEGE	Reverend Cornelius Kruse, M.A., Ph.D.
1871	SMITH COLLEGE	Ethel W. Nichols, B.A.
1871	YENCHING UNIVERSITY	Dean Timothy Tingfang Lew, Ph.D.
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